

THE
Juvenile Instructor

VOL. 64

AUGUST, 1929

NO. 8



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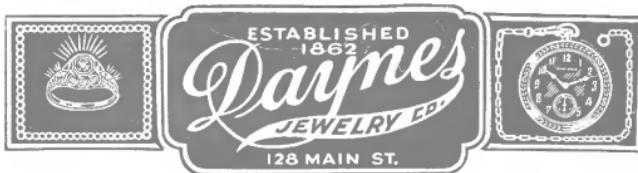
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CONTENTS FOR AUGUST, 1929

The Last Supper	Frontispiece		
General Pact for the Renunciation of War.....	433	The Influence of Religion.....	449
The Last Supper	435	The Only Way.....	449
Our General Superintendent..... <i>Elder Charles H. Hart</i>	436	Signs of the Times.....	<i>J. M. Sjodahl</i> 450
True Pioneer Stories..... <i>Harold H. Jenson</i>	438	Why Children Want Stories.....	453
True Stories From My Journal..... <i>Horace H. Cummings</i>	440	A Girl's Tribute to Mother.....	454
Thrice Blessed (Poem)..... <i>Bertha A. Kleinman</i>	441	Sunday School Work.....	455
The Things That Count..... <i>Christie Lund</i>	442	L. D. S. Sunday School, Gaffney, S. C.....	458
The Children's Poet..... <i>Bruce Jennings</i>	444	L. D. S. Sunday School, Spokane, Wash.....	464
L. D. S. Sunday School, Kelton, Utah.....	445	The Three Cakes.....	485
The Village of Perfect Children..... <i>Frank C. Steele</i>	446	Tiny Ted and the Temper-Tykes..... <i>Estelle Webb Thomas</i>	486
Please Give Us Plenty of Water This Summer.....	447	The Children's Budget Box.....	488
Editorial Thoughts—A Notable Event.....	448	Little Scissor Stories	494
		The Funny Bone.....	496

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General Pact for the Renunciation of War

Signed at Paris, August 27, 1928



HE President of the German Reich, the President of the United States of America, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, the President of the Czechoslovak Republic,

Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made . . . Convinced that all changes in their relations with one another should be sought only by pacific means . . . Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor . . . Have decided to conclude a Treaty . . .

ARTICLE 1

The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

ARTICLE 2

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.



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The Last Supper

We have here a remarkable painting of the Last Supper by the artist Zimmerman.

As you study the picture, notice that the attention of all the figures except three is directed upon Jesus, the central figure, and, in the case of these three, the interest is in Jesus by indirection, for Judas is meditating the betrayal of Jesus, and the two disciples at the right (is one of them Thomas?) are watching the betrayer with suspicion.

Look at Jesus' head, and particularly His face. You see trouble, strain and sorrow—but you see also determination and dedication. Behind Him looms a shadow. Now look at His hands; there is voluntary sacrifice, a generous giving of the self.

On Jesus' right is John, leaning forward in eager, but uncomprehending, devotion. He worships his Master, but he can not believe what he hears Jesus say.

Which is Peter? He usually is represented as an elderly man. At the Supper he had to signal John to ask Jesus a question so would seem not to have been sitting next to the Lord. Is that he leaning back on the far side of John? Or is this older one of the two suspicious ones

he? Or did this artist seat him there on Jesus' left?

One other character we do recognize—very clearly. Judas is in the foreground, at our left, partly turned from the table, where the broken bread reminds us of the baseness of his having eaten with One he was to betray.

The contrast between him and Jesus is striking: Jesus is in white; Judas in dusky raiment. Jesus is in the full flood of light; Judas is turned from the light. The light brightens Jesus' face; the light shines upon Judas' face in such fashion as to accentuate the sullen darkness, and remind us that he has had his opportunity to live in the Light of the world. Jesus faces the table squarely; Judas is turned from it in hesitation. Jesus' hands are open and laid frankly upon the table; Judas' hands are closed and in the shadows below the table. They are on opposite sides of the table, and between them stands the bowl from which they have eaten together.

How forcefully the picture speaks to us of loyalty to Christ as the central fact of our religion! How insistently it calls to us to keep our covenant with Him, our Redeemer and our Lord!

—*Standard*.

Our General Superintendent

By Elder Charles H. Hart, President Canadian Mission

A few items as to the recent tour of the Canadian Mission by General Superintendent David O. McKay will be of interest to the officers and teachers of the Deseret Sunday School Union.

After covering a distance of over 2,500 miles from Salt Lake City to Portland, Me., a like distance from Portland, Me., through the Canadian Mission was taken during the fifteen days from May 25th to June 9th. Meetings were held in Portland and Bangor, Me., Saint John, N. B., Halifax and Amherst, N. S., Burlington, Vt., Montreal, P. Q., at Ottawa, Toronto, Hamilton, Brantford, London, Chatham and Windsor, in the Province of Ontario. The tour extended through the State of Maine to the historical city of Saint John, N. B., and from there across the Bay of Fundy through the Annapolis Valley made famous by the poet Longfellow in his "Evangeline." Apple-blossom-time in Nova Scotia was not quite at its best owing to the backwardness of the season this year. One regrettable feature of the trip was the long distance to be traveled in the short time allotted for the journey and the holding of some thirty meetings during the same time. This seemed to be necessary in order that the saints in each of our nine districts should have the opportunity of meeting and hearing our General Superintendent.

To give some idea of how Elder McKay was appreciated, may I mention a few of the many reactions of his work in Toronto which are typical of his reception in each district of the Mission:—

Mission Secretary, Geo. A. Anderson, said:

"It is one thing to know a man from a distance but quite another matter to know one from a close-up acquaintance. I have known from a

distance a number of the Council of the Twelve for a number of years; but it was indeed a privilege recently to come in personal touch with Elder David O. McKay at the Mission Home at Toronto and in the meetings held by him in the Toronto and London Districts. These were great days for me. The realization and the anticipation of his visit to the Mission will remain a bright spot in life after other events of importance have faded into the dim past. The toleration shown and ideals presented by him should be an inspiration in the life of any Latter-day Saint."

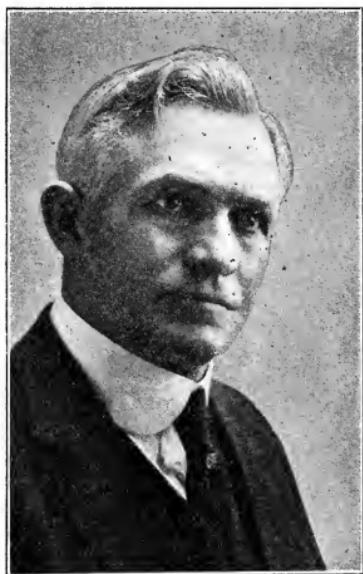
Brother James M. Rosevear, Toronto Sunday School Superintendent, said:

"The members of the Toronto Branch of the Church of Jesus Christ had a spiritual feast afforded them in the two most inspirational talks given by Elder David O. McKay, of the Council of the Twelve, while on his recent tour through the Canadian Mission. His treatment of the subject 'What is the greatest thing in the world?' wherein he proved man to be the supreme creation of God, could not fail to instil within each one present the desire to live more perfectly the laws of God, and to strive to reach that 'more abundant life', which Christ said He came that man might have, and which was so beautifully pointed out by Elder McKay, while his talk on 'The Word of Wisdom', given more particularly to the young people of the Branch, was equally well treated and was a powerful incentive to both young and old to be clean and pure in thought, word and action. The members of the Branch will long remember Elder McKay's visit with keen appreciation, and our prayers are that God will bless the leaders of our Church with divine guidance in the mighty work they are

doing in proclaiming the Gospel of Jesus Christ."

Mr. A. Walson, a Bible Student, and one who holds a responsible position with a large motor concern in Toronto, who heard Elder David O. McKay speak in Toronto, paid the following tribute to our leader:

"A man whose Christ-like characteristics stand out in his face. One can



ELDER DAVID O. MCKAY
General Superintendent Deseret Sunday
School Union

read the love, devotion and toleration that make up his being. It is these things that draw people to him in his soul-saving work."

A Mrs. Grant, a non-member, when asked her impressions of Elder David O. McKay replied:

"I cannot express all I feel; but he has a most wonderful personality. I and my daughter will never forget his message, his face, or his smile; we have both been deeply impressed."

Brother James Ayres, Librarian of

the Toronto Sunday School, after quoting his neighbors Mr. Walson and Mrs. Grant as above, said:

"If such lovely tributes are paid to our beloved leader by non-members of the church, how much more should we as members have been impressed by Brother McKay's presence? To have felt of his influence and to have heard his living, vital message, should fill us all with a desire for sacrifice and service."

Branch President Adolph Zuber remarked:

"It was indeed a great reward for patience that the members of the Toronto Branch received by coming into personal contact with Elder David O. McKay after a long period of anticipation. It has been said that anticipation is better than realization, but in this instance the realization was the most pleasurable.

"All who had the opportunity to attend the meetings at which Elder David O. McKay spoke felt greatly benefited. We all felt the influence of his personality, and it was an inspiration to us to accede strictly to the teachings laid down for us.

"Members and friends were greatly impressed by his attitude toward the children and we realize that it was through divine inspiration that he was chosen to preside over the Deseret Sunday School Union.

"Our only regret was that we were not favored with Elder McKay's presence on the Sabbath day; but we hope and pray that in some future time we shall have the opportunity to meet with him again."

While such expressions could be duplicated from each one of the other eight districts, the above is sufficient to indicate that our General Superintendent will be welcomed to the Canadian Mission whenever he can find time to come again over the international boundary line. Success to the Deseret Sunday School Union.



By Harold H. Jenson

Julia Hester Sims Allen

Eighty-one years of age, but able to dance as gayly as a young girl in her teens is the record of Julia Hester Sims Allen, a familiar figure in many Salt Lake wards, who is not only a terpsichorean artist, but a singer, painter and writer of no mean ability



JULIA HESTER SIMS ALLEN

for her age. She is also a pioneer of 1853. The writer has always had a failing for dancing himself, and Mrs. Allen proved her ability in a way that would do credit to many a younger lady partner.

Mrs. Allen is a lover of art, music and culture. She has had a varied ex-

perience and in her own words can best tell her story:

"I don't often tell my age, because I don't feel as old as I am and I hope I don't look as old as I am. But since you ask me, here's a secret—I was born in London, England, May 18, 1848, the daughter of George and Caroline Sims. With my parents I emigrated to America, crossing the plains in 1853 and settling in the Fourteenth Ward. Abraham Hoagland was then the bishop.

"My father was drowned in the Platte river a few years after we arrived in the Valley. He had gone to England on a mission and had considerable money. This was tied around his waist in money bags and in the pockets of a new overcoat. His horse went down in the water and his gold weight carried father down also. He was never found.

"I was cared for later on when my mother died, by 'Ma' Colebrook, as I called her. She was mother of Nellie Colebrook, the popular Salt Lake actress. To this lady I owe my love for art and literature. She encouraged the young girls in all that was fine and noble.

"I well remember the Salt Lake Theatre, and also the old Social Hall. Many were the parties I attended in both places. I can take pride in being one of the few who was present at the first performance in the Salt Lake Theatre, now torn down, when "The Pride of the Market" was presented. I also attended the final performance and regret exceedingly that this "Cathedral in the Desert," as George D. Pyper's book so appropriately terms it, had to pass. I remember David McKenzie, pioneer actor, particularly.

I went that first time with John T. Caine's family. He was associated with Hiram B. Clawson in the management and had choice seats. I could never figure out why we sat in the second circle until, years later, I learned that the seats in the circles were considered the best in the house. I recall seeing President Young sitting in his rocking chair at many early performances. I remember hearing Mrs. Stenhouse sing, and seeing Phil Margetts and other pioneer actors act. Indeed, that was the center of culture and the Salt Lake Theatre will ever live in my memory.

"We had to suffer poverty in those early days. As a child I can recall how ragged were my clothes. The teacher said, 'a stitch in time saves nine,' but my dresses were sometimes beyond stitches. I can still remember how timid I felt when comparing my frocks with others, and how I envied them. We also had to dig segos and pig weeds, many a time for food. Father had brought some boxes of crackers with him from the East and these lasted us for a long time, and kept us from starving on more than one occasion. When the famine was on there was no breadstuffs.

"Here is where Sister Almond, started making the first yeast, trading a start for a little flour. This grew into an industry, and made a livelihood for this good sister, who had a large family.

"I went to school under crude conditions in the old Fourteenth Ward school house. My feet were bare and I have described my dress. The teacher took pity on me. His name was Brother Louis S. Mouseley, and when I was given money to pay for my schooling, he said: 'Take this receipted bill, you keep the money for yourself, you need it more than I do.'

"From poverty, however, my luck turned to plenty when I married J. M. Allen who died many years ago. My brother George Sims, started the pioneer transfer company in Salt Lake

and also became well-to-do. Still memory recalls our days of pioneer suffering and I wonder today how many young folks really appreciate the luxuries they enjoy. How many take advantage of the opportunities offered them? If they but realized how much these would mean to them later on in life, they would grasp them eagerly when they come their way.

"Whatever talent God gives us, I think we should use. I recall the pioneer methods of teaching us to sing and dance. We, as young folks, thought it the greatest privilege in the world to be allowed to go to Social Hall with the older folks and especially to be near President Young and the Church authorities. My mother loved to dance, and although she had to work all day, she would slave right up to the time to go to the ballroom and then dance. To dance with President Young was considered the greatest honor in the world, and mother said he was a wonderful dancer.

"In those days we had mostly the square dances and they were very graceful. I get as much joy out of dancing as the young folks do. Some of the young men have been kind enough to tell me I was just as light on my feet as their youthful lady friends. I think dancing keeps one young, and attribute my youthfulness to it. I hope I will never get too old to dance or sing."

Sister Allen recently had the thrill of her lifetime, as she terms it. She received an invitation to go out to the Salt Lake Airport and go over the city. "I had tried every other form of transportation," she said, "but never this. I wondered whether it was safe for a woman of my youth, to go. I asked Brother Jenson, the writer of this article, what he thought. 'Why it's the chance of chances. That's one experience everyone ought to have.' This helped instil confidence in me, so I went out. Never have I enjoyed such an experience. To look down on the famous Temple Block

from above is beyond description. Instead of making me feel older, it made me feel younger. I am a keen booster for aviation and want to go again sometime. In fact, I have always liked to write and shall add this to my collection of writing memories. This reminds me also that everyone

ought to leave a diary or record of their life's mission for those who follow after. I am taking Brother Jensen's advice and starting right now keeping a record of the many and varied experiences of my life, which may or may not be of benefit to those who follow."

True Stories from My Journal

By Horace H. Cummings

I.—A Deplorable Accident

When quite a small boy I acquired the habit of attending very regularly the Sunday meetings held in the "Big Tabernacle." I don't know whether it was more common in those days for the very young to attend Sunday services than it is today, or whether I adopted this habit because of being of a bashful, retiring, disposition, stammering in speech, and not a good mixer with other boys, that I took up this habit as a good way of passing the time, for I have no recollection of my parents urging me to go. Of course, there were then no parks, public play-grounds, resorts, picture shows, or other allurements to take us elsewhere.

At all events, I got the habit, and selected a certain post right in front of the speaker as the best place to hear and see. The Tabernacle was not then finished, and a large curtain divided the west half from the unfinished east part, and the great timbers rose from the floor in various places to support the scaffolding and ceiling.

I had to be early to insure getting my favorite place, and while I have distinct recollections of inattention and even mischievousness that must have annoyed older ones near me, I can also remember very well the wise sayings of Brigham Young, Heber C. Kimball and others of our leaders who addressed us. The good that

came to me through this habit has always made me feel to encourage the young to attend church, where the best men available say the best things they know, and best of all, say them under the influence of the Holy Ghost so they will be remembered when needed.

At one of these meetings, when only thirteen years of age, I heard Wilford Woodruff preach a very strong sermon on the necessity and value of keeping a journal. He quoted what the Prophet Joseph Smith taught concerning it, and gave an outline of what should be written in one. He concluded by telling the brethren to "go right home and begin journals at once."

In my boyish simplicity I supposed he meant me as well as any of those present, so I went home, got an old note-book that had a few blank leaves in it, (for writing paper in those days was scarce) sat down beside my mother and asked her many questions about our family. Her answers gave me quite a history of our family, which I wrote, and when older copied into a proper record book. Ever since that time I have kept a daily journal, writing in it each month the principal things that came in my way, until several volumes have been filled.

Since in reading a journal, like reading a dictionary, the subject changes so often that interest soon dies, I am now re-writing it, col-

lecting together parts of interesting experiences that may be scattered through two or more volumes, and bringing them together into their proper relations into a connected whole as no one else could do, since an ordinary reader would scarcely recognize the true relation of the scattered parts.

One of the first incidents recorded which greatly impressed my mind and which may convey a useful lesson was related by my father. His parents, who had a large family, lived in Nauvoo, and were quite intimate with the Prophet Joseph. In fact, his father, being a Master Mason, officiated in conducting the Prophet through all the degrees of masonry. In doing this the Prophet explained many things about the rites that even Masons do not pretend to understand but which he made most clear and beautiful.

On Sunday, August 4, 1844, two of father's brothers, Hyrum and Joseph, desiring to go with some companions down to the river to swim, asked their father's permission, but as it was Sunday the request was denied, to the great disappointment of the boys.

In Nauvoo at that time there was little to amuse boys of that age on Sunday, and having no work to do, they naturally sought other ways to pass the time, one way being bathing in the Mississippi river.

"Well, if you cannot go swim-

ming with us, at least you can go down with us to the river," they urged, until at last they consented.

But when they reached the river and all the other boys stripped and went in, and were having great sport, the brothers watched them longingly from the bank, and the boys coaxed them to come in also.

"The water is fine. It's lots of fun. Come on in. We won't tell," they urged. "There is no harm in having a little swim."

At last one of the brothers yielded to their persuasions, undressed and went in, while the other remained on the bank unwilling to disobey his father even if no one would tell on him.

At first he seemed to enjoy the sport, but after a time he suddenly stepped into a deep hole, or where the water was beyond his depth and called loudly for help. This frightened his companions who dared not venture out to where he was, but the brother on the bank did not hesitate. He quickly pulled off his coat and jumped in to rescue his drowning brother.

For a time he struggled manfully against the mighty current, but in vain. The two brothers were drowned!

His companions had to return with the sad word to the sorrowing family. In this way I lost two uncles before I was born, but their death has been a great lesson to me.

Thrice Blessed

You climb my knee—O little erring tad,
Your big eyes drowned in wonder,
And pray to someday be as good as dad,
To never fail or blunder.

I kneel to you—O little trusting lamb,
In humble re-adjusting,
And pray to be the man you think I am,
Thrice blessed in your trusting!

—Bertha A. Kleinman

The Things That Count

By Christie Lund

The warm summer sun beat unmercifully down, making the small frame house on Gray street like a veritable sweat box. The cluttered room was hot and crowded. A woman sat near the open door, fanning herself with the corner of her apron. Her eyes were weary and had a far-away look in their depths; her mouth was drawn in a hard, firm line.

"Ah, what is it worth? What is the use? Work, work, work, a continuous struggle for existence. What is it that counts in this world? Goodness? No! It's money. That is what counts and some have millions and others live and die and never have even the things they really need, never know anything but this—drabness, poverty, want. I'm sick of it all. Why did I leave my home and comfort to come out here?"

Her twelve year old daughter who was standing by a nearby window, turned toward her and said:

"You came for your religion, mother. You've told me so many times that it was the most wonderful thing in the world. Don't get discouraged. Daddy will soon have work and then you will be happy again. Remember that story about the Devil's workshop, and how his most important weapon was discouragement."

The mother put her hand over her eyes and murmured, "Oh, if I could only cry, but it seems that I can't."

The little girl knelt beside her and said, smiling, "You know 'God must love the poor, cause he made so many of them.'"

"Oh, you dear and your optimism. I am a mean woman, but my head aches so, and I am so tired—tired."

Twilight settled* over the world, silently, beautifully. From the doorway she could see the form of a man coming slowly down the street. His feet dragged until he saw her standing there, when he squared his shoulders and waved his hand at her.

"Well?" she asked, as he entered. He did not speak but removed his hat and went on into the house.

"Did you have any luck?" she asked, almost fiercely.

"No," he answered quietly, "not yet; both of those places were filled, but one place is going to call me in the morning. It will be all right."

She laughed, a high hysterical laugh. He seized her hand, trying to quiet her: "Don't dear, the doctor told you that you mustn't excite yourself—please."

* * *

The doctor was standing over the bed, his brows drawn in a concentrated expression. The husband was standing close by and the little girl was shivering nervously in the doorway. She wrung her hands in agitation. What if her mother should die! She looked like she was going to. Her face was blue, she was gasping for breath. The little girl dropped to her knees and began praying, fervently, "Oh, God, don't let mamma die—please don't let her die—please God." Then the doctor said, slowly, gravely, "I am afraid it is over."

"No! no!" cried the child, "She's not dead. Daddy, administer to her; that will save her."

The mother opened her eyes slowly and reached her hand toward her husband and daughter. "My baby," she whispered.

The girl ran from the room and came back with a three year old,

tousled headed boy, dewy-eyed after his childish sleep. The three of them knelt beside the bed, crying. The father laid his hands upon her head and tried to pray. The mother smiled; there was a peace in her eyes. She wondered vaguely why they were crying—and yet it didn't seem to matter. She was looking beyond, beyond the squalor of the room, beyond the darkness to a place where it was light and there was music.

She saw crowds of people, people she had looked upon in life as dead; but there seemed to be sadness in the place; some were walking with their heads bent. Someone said, softly, "She has come back."

Another whispered, "Think of what she is leaving. Think of what she has missed, the services she did not do."

The woman wondered what they meant and then as though a curtain was lifted from her eyes she saw the whole of her life. Then she understood what they meant by 'What she missed—the services she did not do.' She saw a number of earthly friends who were sick and lonely; friends she had often meant to visit but in her selfish absorption had neglected to do. She saw the un-filled Relief Society reports lying on a table, forgotten because she had been too discouraged to go out to these seeking people.

She saw a group of people who were reaching for her, and yet who seemed to be more sad than the others. These she recognized as relatives of hers that had preceded her in life. They were speaking to her. Someone said, "You had the light that could have saved us; we had faith in you and you failed us." She saw, then, the neglected opportunities to go through the Temple. She could have saved all these, made them glad to have her come back instead of sorrowful; she could have brought peace to her own soul by

going to the Temple of God—and she had not gone more than once or twice.

There were other hosts and some of them told her, "We are those who did not have the opportunity for mortality in that wonderful world. Ah, if we had had your chance."

Someone she loved very much said to her, "Why did you doubt? Why were you afraid? God is good. We were near you always, trying to help you, show you the way but you could not hear."

She heard her own lips crying, "God, give me another chance!"

Then she heard a voice that was sweeter than any voice in heaven, a voice that made the hosts of people lift their heads. It was the voice of her little boy, crying, "I want my mamma." And also she heard the voice of her husband, praying, "Our Father who art in heaven—"

"I am coming back." She answered them, but she could not make them hear. And then someone in heaven, cried: "According to thy faith."

The doctor's voice was unbelieving, "It is a miracle." He cried, "Why, she is breathing; her pulse is as regular as mine."

She opened her eyes. The morning sunlight was streaming into the room. She looked about her, at the soft lace curtains moving in the morning wind, the flowers in the window. Had there ever been a time when she had seen nothing but drabness in this room? Here where there were little gifts all about that her husband and children had given her,—tokens of love. She looked into the wan sad face of her husband and smiled and he buried his face in her dark, thick hair and cried and thanked God. And her two children put their arms about her and kissed her.

"Don't be sick no more," pleaded

the little boy, through his tears,
"I be a good boy."

A sob tore through her body and
the floodgates of her emotions broke
and she wept, tears of regret, and

love, and thankfulness. Why had
she been afraid? God was good.
She was sure now that all would be
well for she had learned the things
that really count.

The Children's Poet—Robert Louis Stevenson

By Bruce Jennings

"Go little book, and wish to all,
Flowers in the garden, meat in the hall,
A living river by the door,
A nightingale in the sycamore."

With this injunction Robert Louis Stevenson sent his charming little volume, "A Child's Garden of Verses," out into the world to make a host of friends among children and adults.

Other volumes of poetry for children were written—"A Child Alone," "Garden Days," and "Envoy;" but these poems lack the charm and lightness which are so much a part of "A Child's Garden of Verses" and have made it a classic for children.

"A Child's Garden of Verses" was published in 1885, when Stevenson was thirty-five years old. But as his Verses clearly reveal, he was still very much a boy in his enthusiasm, his exuberance, and his buoyant spirit. Van Dyke characterizes him as an Adventurer in a Scarlet Jacket. A boy adventurer he was; otherwise how could he write:

"How do you like to go up in a swing,
Up in the air so blue?
Oh, I do think it the pleasantest thing
Ever a child could do!"

In his Verses, Stevenson does not write "down" to children; he does not even write to children; he writes as a child would write—for in gayety, in playfulness, and in simplicity, he was as a child.

He views things through the child's eyes and says them in the naive direct way of a child. Consider the four lines "Looking Forward":

"When I am grown to man's estate
I shall be very proud and great,
And tell the other girls and boys
Not to meddle with my toys."

The Verses have a rhythm and a grace all their own. Many of them are written in the first person singular. It is like a child speaking.

"When I was down beside the sea
A wooden spade they gave to me
To dig the sandy shore.
My holes were empty like a cup.
In every hole the sea came up
Till it could come no more."

A trace of his careful Scotch training is noted in the short stanza which sounds very much like a prayer that a child has learned by rote:

"A child should always say what's true
And speak when he is spoken to,
And behave mannerly at table:
At least as far as he is able."

It is of the things about which a child thinks and dreams that he rhymes. Many of the titles are familiar to every one: "My Shadow," "Pirate Story," "Foreign Lands," "The Land of Counterpane," and a score of others, all of which have charmed half a dozen generations of children. Who does not remember the lines:

"I saw you toss the kites on high
And blow the birds about the sky;
And all around I heard you pass,
Like ladies' skirts across the grass—
O wind a-blowing all day long!
O wind that sings so loud a song!"

There is a lyrical quality about the

Verses, a spontaneous outburst of pure rhyme, which will attract the older reader and stir the imagination of the younger, as in "Windy Nights":

"Whenever the moon and stars are set,
Whenever the wind is high,
All night long in the dark and wet,
A man goes riding by."

The brevity, simplicity, and deftness of some of the Verses are qualities which are proving attractive to several modern poets. Emily Dickinson might have written the lines called "Singing":

"Of speckled eggs the birdie sings
And nests among the trees;
The sailor sings of ropes and things
In ships upon the seas.

"The children sing in far Japan,
The children sing in Spain.

The organ with the organ man
Is singing in the rain."

Edmund Gosse said of "The Child's Garden of Verses": "To put such a book, with its simple style, its wise observations, its kindly sympathy, and fanciful humor into the hands of a boy or girl, is not only to make him happy, it is to start him on the straight path to culture." And Mr. Gosse is right. It is the brightness, the kindness, the simplicity, and the whimsical humor of the Verses which have made them classical and have given them a place in the heart of every child.

Typically enough, Stevenson ends his little volume with the boyish appeal "To My Mother":

"You, too, my mother, read my rhymes
For love of unforgotten times,
And you may chance to hear once more
The little feet along the floor."



L. D. S. SUNDAY SCHOOL, KELTON, UTAH

Organized September 3, 1928

1. J. Arthur Johnson, Superintendent and Chorister; 2. Japanese lady, who with five children have been in constant attendance; 3. Ann Newman, teacher; 4. Mrs. Gus Fehlman, wife of Assistant Superintendent; 5. Wm. J. Fehlman; Lorna D. Yates, Secretary, stands in front of number 5.

The Village of Perfect Children

By Frank C. Steele

Admirable indeed is the polite child. Particularly so is this the case in this jazz age when precociousness and bad manners are too frequently apparent in a child rather than those qualities which give the child attractiveness and distinction.

Parents, to a large degree, are responsible for the careless manners of their children. To curb or restrain their rudeness seemingly is never thought of, hence the children attain young manhood and womanhood lacking in those little niceties and courtesies which spell good breeding.

Such neglect is a reflection upon the home, and the parents of the child. It indicates a shirking of parental responsibility; for, to teach a child to speak well and behave well is one of the first duties of a parent. There is nothing quite so charming and lovely as a polite child. And a polite child usually develops into a polite man or woman.

There is a little village in Northamptonshire, England, which has a unique distinction. This village, Barnack, is called the "Village of Perfect Children." It is said there are playful boys but no "bad" boys there; that there are many rollicking girls but no "naughty" girls. In fact, these young Barnackians are said to be the politest children in England. Recently a special writer for a London newspaper visited this

celebrated village and thus described it in his paper:

"When I entered the village schoolroom a class of rosy-cheeked boys and girls stood up and chorused a shrill 'Good morning, sir.' Then they returned immediately to their copy books. There was no simulated 'best behavior,' no side-long glances, no sniggers. It was just the innate breeding of English boys and girls, fostered by the idealism of their headmaster, G. B. Allerton. These boys and girls of Barnack—sons and daughters for the most part of agricultural workers—are being taught the code of honor, as well as the rudiments of the three R's."

This wise, far-sighted headmaster himself said: "We make no claim to turn out prodigies in politeness. They are perfectly ordinary boys and girls, and some of them can be little devils when they like, but we aim at developing their natural kindness and honesty by putting them on their honor to do what is right. It works successfully. The girls vote for the boys, and the boys for the girls. We do not find that the girls pick the nicest-looking boys or the ones who are best at games or at school work; neither do the boys pick the prettiest girls—quite the contrary. Their instincts are generally sound in their preference for the boys and girls who observe the code, our code of politeness and honor."

Where Responsibility Rests

"The crux of the situation is right in that bottle you hold in your hand, Carter. There'd be no bribery, there'd be no corruption, there'd be no murders if fellows like you bought no whisky!

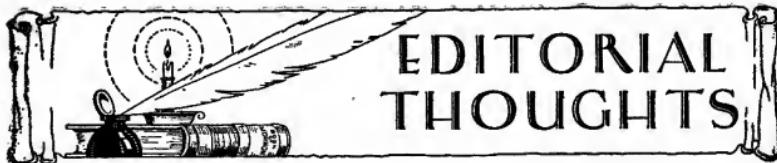
"I don't want to moralize. But the only thing these men fight over and steal about is the money you pay for whisky. It's your dollar that bribes and murders. You stop paying it and they'll stop fight-

ing. You stop buying liquor and they'll stop bribing and taking bribes!"

"Any way you look at it, Carter, that's the one source of all these rum killings. To save my soul, I can't see where these bribed officials are any more criminals than you are. And when I say you, Carter, I mean every man in America that buys a bottle of booze!"—From "Hooch," a new book by Charles Francis Coe.



PLEASE GIVE US PLENTY OF WATER THIS SUMMER



JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY - - AUGUST, 1929

A Notable Event

For eighty-two years July Twenty-fourth has been an auspicious day to Latter-day Saints, for it was on that day, in 1847, that the Pioneers, after their long and thrilling journey across the plains, entered Salt Lake Valley. Here, in the fastness of the mountains, a new civilization was begun which in so short a time has changed the wilderness into a garden

and the "desert to blossom as the rose."

Now our State and Intermountain holiday has been changed to one of International importance, for on July Twenty-fourth, Herbert Hoover, President of the United States of America, in a simple yet solemn ceremony in the East Room of the White House, proclaimed the Kellogg-Briand treaty for the renunciation of war in force.

Around the table was a notable gathering. In addition to President Hoover were former President Coolidge, under whose administration the treaty was initiated; the title-giver, Frank B. Kellogg, ex-Secretary of State; Senator Borah of Idaho, Chairman of the Foreign Relations Committee; Henry L. Stimson, Secretary of State; Secretaries Good, Wilbur, Lamont, Davis; Postmaster General Brown, and the diplomatic representatives of forty-six nations, signers of the treaty. The ratification was proclaimed after the Japanese Ambassador had deposited with the Secretary of State that nation's confirmation of the instrument.

It is not claimed that this pact will prevent war, but it is a world-wide gesture in that direction, and which, in the language of President Hoover, is "a proposal to the conscience of idealism of civilized nations."

It is interesting to note how that two of our Latter-day Saint anniversaries have been brought into national and international light. One, April 6th, the date of the organization of the Church, when the United States formally entered the World War; the other, July Twenty-fourth, our great State holiday, when the peace pact was ratified. But how dif-

ferent the objectives! The first an entrance into the world's most tragic conflict, with all its frightful and portentous anxieties; the second, a harbinger of peace, the vitality of which even before its ratification has been evidenced by its effect upon what for a time threatened a China-Russian war.

Verily "God moves in a mysterious way."

The Influence of Religion

John M. Zane, a former resident of Utah, now of Chicago, son of the former Chief Justice of the Supreme Court of Utah, in a volume entitled "The Story of the Law," pays the following tribute to religion as an influence to mold the human race to a reign of law:

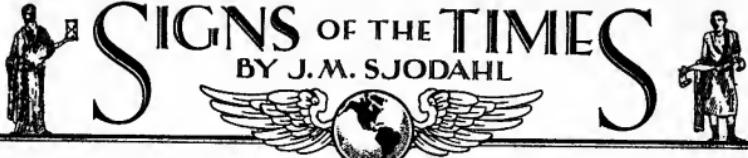
"Religion in its better part with its great emotional appeal has done probably more than all other influences to mold the human race to a reign of law. We have seen that throughout history it is from the priest that the lawyer it is from the priest that the lawyer in all the civilizations that have been examined has received the torch of legal enlightenment. And when the torch was handed to the lawyer the priest still kept the sacred fire burn-

ing on the altar by his rites and ceremonies enforcing the moral law. The moral law standing behind and upholding the legal system and improving as religion has improved, has done more for the law than all human statutes. The ordinary man, little of a religionist though he may be, unconsciously acts from his long inherited training in the conception of the moral law. The ideals, faith in the things that are good, joy in a well-spent life, hope, mildness, charity and self-control, and all things that are of "good report" are yet, though we know it not, the most powerful instinctive emotions to make men just and law-abiding souls. Nowhere has this essential mingling of law and religion been better expressed than by the old lawyer-priest, Bracton, who wrote the first great English law book, and who while his companions slept was toiling upward in the night. "Law," he said, "is called the science of the just and right, whose priests someone has said we are; for justice is our religion and we minister its holy rites." Now and then a noble soul stands forth in the history of the law to tell us that our science is not a low system of chicane, but has truly done much for the progress of humanity and more perhaps than all other sciences put together."

The Only Way

You brethren, you sisters of the Auxiliary Associations—you brethren in all the quorums of priesthood, let us get this into our hearts, minds and souls: that we are charged with the responsibility to oversee some portion of the work of the Lord; that by the Spirit of the living God, and only by that power and spirit, can this work grow and prosper and be established. That power and spirit does not come from the wisdom of man. It pertains to the glory of God, which is intelligence, the kind of intelligence which forsaketh the evil one.

—President Charles W. Nibley



SIGNS OF THE TIMES

BY J. M. SJODAHL

NATURE'S STOREHOUSE

Off and on scientists are concerned about the ability of Mother Earth to take care of her children. Prof. Matthus, in 1798, thought he had discovered that the population increases faster than the means of subsistence. Others have accepted this proposition as self-evident.

A short time ago, Prof. Durig delivered a lecture in the Academy of Sciences in Vienna, in which he maintained that the earth's supplies will last only a few years longer. He reasoned something like this:

The earth can take care of the population only as long as there is vegetation. Without vegetation, there can be no animals, no human beings. But vegetation is depending on the existing elements, and some of these are not plentiful. If the human family continues to increase at the rate of one half per cent annually, he said, the resources of the earth will be exhausted in 150 years. Others think this calculation is too low. They give us at least 300 years' lease of life. But they all advise birth control for the prolongation of the life of the race.

To me such calculations seem foolish. No human being can measure the length and the breadth and the depth of the storehouses of nature, or tell us when the producing, creative forces have exhausted themselves. A purser knows just how long his supplies on the ship will last, but no man can know all about the equipment of the earth for its journey through space. God has seen to that. And it is a safe supposition that when God planned and built this world, He made it large enough for all His children who were to come here. In Deuteronomy 32:8,

9, we have Scriptural authority for the belief that the earth, in the early ages and by divine inspiration, was divided between the nations according to the number of the intelligences who, as we read in the Pearl of Great Price, surrounded the throne of the Eternal Father before this world was prepared for them to live upon in mortality. Who can say that ample provision was not made for all? But, undoubtedly, it takes intelligent planning, hard work, and honest co-operation—more so now and in the future than ever before—to obtain from Nature her stored-up supplies. And it seems that this thought is taking hold of the hearts of men and nations more firmly than ever.

A UNITED STATES OF EUROPE

On July 11, Aristide Briand, the French minister of foreign affairs, made the announcement through the press that he considered the time ripe for the formation of a United States of Europe, and that he would submit a plan for a union to the Assembly of the League of Nations at Geneva next September. Just what his plan is, he did not state, except that he thought that a financial and commercial union would have to precede a political federation.

It is possible that there is more in the announcement of M. Briand than what appears on the surface. Time alone can tell. To a great many people in Europe it appears as if our government, while it insists on the payment of the enormous and worse than useless war expenses, to the fullest possible extent by Europe, it at the same time closes, by rigid tariff legislation, the only avenues through which the payments can be made, viz., the

markets. To those who view the situation in this light, the organization of a United States of Europe would seem to afford some of the great powers an opportunity to gain an advantage in the competition with the United States of America. And it may well be that M. Briand has some such possibility in view.

Be that as it may, a union in Europe, would be the salvation of that war-torn, tariff-burdened and passport-shackled continent, and I have no doubt that it will come in time. I believe that all the kingdoms of the world will ultimately be united under the supreme rule of our Redeemer, no matter what their form of government now is. I believe that the united world will be a federation of nations with popular governments and Jesus Christ the Supreme Ruler through His Priesthood, somewhat after the order of Israel during the reign of the judges, from Joshua to Samuel; or, rather, resembling the conditions among the Nephites on this continent, when our Lord left the people in charge of His Apostles. They were then united in all things, temporal and spiritual. Love, joy, harmony reigned supreme. In fact, a Millennium in miniature was set up here, a type of the Millennium that is to come. It lasted about 150 years, and its proves the possibility of Millennium conditions on this earth.

SIGNS OF PEACE

The world may not yet be prepared for universal peace and good will, but the signs are more favorable now than ever.

President Hoover has taken the lead in the movement for disarmament on a practical basis, and in conformity with his views, Ambassador Dawes, on June 18, in an address before the members of the Pilgrims' Society, London, urged the reduction of navies. The British Premier, MacDonald, at the same time, in an address at a dinner given in his honor in Scotland, voiced the same sentiment. On July 2, on

the occasion of the opening of the new British parliament, the king, in his speech from the throne, expressed the hope for speedy action on the armament question. Japan, on June 26, ratified the Briand-Kellogg anti-war pact without reservations, which means that the leading power in Asia will join the rest of the world for peace. And behind the leading statesmen the masses of the people who must pay the enormous costs of war in money and blood, are demanding a change in policy from the arbitrament of violence to the arbitrament of law.

THE NATIONAL ORIGIN LAW

On July 1, as is well known the new immigration law went into effect, which fixes an arbitrary "national origin" of our vast population as a basis upon which to calculate the number of immigrants to be admitted annually.

The law has been fought with some vehemence in Congress. Mr. Hoover, in his campaign speeches expressed himself as opposed to it, and he obtained a number of votes on that account. As president, he urged congress to repeal the national origin clause, and when congress ignored this appeal and it became his duty to proclaim the law, he did so under protest.

The chief effect of this law, as interpreted by its framers, is that it increases the annual immigration quota from Great Britain, including Ulster, from 34,007 to 65,721, which decreases the quota from Ireland from 28,567 to 17,583; from Germany from 51,227 to 25,957; from Switzerland from 2,081 to 1,707; from Denmark from 2,789 to 1,181; from Norway from 6,453 to 2,337 and from Sweden from 9,561 to 3,314.

The increase in immigration is, curiously enough, from the following countries, besides Great Britain,—Austria (from 785 to 1,413); Belgium (from 512 to 1,304); Italy (from 3,845 to 5,802); also from Poland and

Spain (all Catholic countries), and from Finland, Greece, Hungary, Russia, Syria, and Turkey. The Netherlands gets an increase to 3,153 from 1,648.

Personally I have no objection whatever to the exceptional favor congress in this law confers upon Great Britain. I love the British people. The two peoples are close relatives, and ought never to be anything but warm and sincere friends. The law should be a Godsend to the British Isles, inasmuch as it permits the people there to send 60,000 of its unemployed laborers over to the United States annually, to seek employment here. And they ought to be welcomed here as friends in the house of friends. But when champions of the new law, privately and publicly allege that it is solicitude for the purity and morality of the race that is the motive of it, then they offer a deliberate insult to a large and honored portion of the American people, which justly has been resented, especially in view of the fact that a liberal portion of the British is of German and Scandinavian descent.

May I be pardoned for a word about Swedish people in this connection?

A short time ago, I stood in the Library of Congress and looked upon

the portraits and signatures of the men who signed the Declaration of Independence, July 4, 1776. Among these I noticed the signature of John Morton, the delegate from Pennsylvania, who is said to have cast the deciding vote for Independence. And John Morton was of Swedish descent.

In another place I saw a model of the Monitor, the craft that crippled the Merrimac, March 9, 1862, and thus contributed so much to the preservation of the Union. The inventor of that type of ship was the famous John Ericsson, also a Swede.

Then I saw the Spirit of St. Louis, the plane in which the greatest and most modest of aviators, Charles Lindbergh, May 20, 1927, crossed the Atlantic and set the world afire with enthusiasm. And he, too, is an American of Swedish descent.

It seems to me that nations who make such contributions to American history deserve well of American legislators.

However, I have no doubt that all will be well. Fair play always has the last word in American controversies. That, I think, we have learned from the history of the dealings of the Church of Jesus Christ of Latter-day Saints with the American government.



Part of Group Attending Sunday School Gathering at Opening of New Portland Oregon Branch Chapel February 17, 1929. Conducted by the Portland Branch Sunday School. Floyd S. Doxey, Superintendent.

Why Children Want Stories

By David Hamilton

Of course, you know already that the town of Hamelin once suffered from a plague of rats. Almost anywhere could be found rats of every description. In the cellars and the garrets, in the churches and the markets, in the pantries and the parlors, in the streets and the fields—everywhere one would find rats. All kinds of rats there were—some long, some short, some fat, some lean. There were fathers and mothers, uncles and aunts, brothers and sisters, nephews and cousins, grandfathers and grandmothers. So many and so troublesome were they that the townspeople demanded that the town council do something to rid the town of rats.

One day a meeting of the town council was called. Into it came a stranger in outlandish attire. Apparently he was a piper for he carried on his back a set of pipes. He offered to rid the town of rats for a rather substantial sum of money. The townsfolk were so desperate and the council so distracted that it was decided to accept his offer, though it was doubtful that this odd fellow could do anything.

Out into the streets he went and upon his pipes he played such a tune that the rats came from everywhere to follow him. Back and forth through the streets he led this strange procession until every rat in town had joined the gay parade. Then off he led them to the river's brink where every one joyfully dived in and was drowned—every one BUT one big, fat fellow, who could not keep up with the rest.

The piper returned to the council and asked for his money, but the council thought it would be wrong to pay him such a large sum for such a simple service and therefore offered him a smaller sum. He would have nothing, if not the first sum agreed upon and he told the councillors that if they

would not pay him by the time he set, they would have cause to rue it.

The time arrived and the money was not paid, so the piper stepped out into the streets again and this time he played another tune upon his pipes as he walked back and forth through the streets. And this time all the children followed him—everybody's children. Up and down the streets he went until all the children in the town had joined the gay parade. This time he strolled up the mountainside with the children gaily following.

Very soon he came to a place on the mountainside where a great door opened. In he walked and all the children followed him—all but one little lame girl, who could not keep up with the rest, and before she got to the door it closed and the other children were never seen any more.

When the big, fat rat, which could not keep up with the rest, told this strange story to his children and his grandchildren, they asked him why he followed the piper and he explained that the pipes promised him a great feast upon all the choice and tasty things that rats like to eat.

When the little lame girl's friends asked her why she followed after the piper she said that the pipes told her of a land of eternal sunshine where little children could run and play all day and never grow weary.

* * * * *

Stories, like the piper's pipes, promise every child what his heart desires. Children desire most that for which they feel the greatest need. They feel the greatest need for that of which they have the least—experience. Through stories children gain experience vicariously. The reading or listening child becomes Don Quixote, Robinson Crusoe, Goldilocks or Red Ridinghood by virtue of his vivid imagination, which is the alert child's

ever-present tutor. This teacher takes him through storyland and introduces him to a great variety of experiences from which he comes to understand and enjoy life through finding a place in it.

Nor is the story's power to charm limited to children. Indeed all men are children when measured by the standard of their yearning for experience. One reveals the kind of experience he yearns for by the kind of stories he enjoys. He, who yearns for "life on the ocean waves," will be found reading Conrad, Stevenson or other writers of sea tales. Whoever yearns for frontier experiences in the "wild and woolly West" can have it vicariously, if he will read Zane Grey.

The successful teaching of religion is largely a matter of re-creating the experiences of life which have religious significance. The story provides the natural and universal means of re-creating such experiences effectively. The religious experiences of mankind are preserved in the immortal stories of the scriptures, ancient and modern.

The skillful and popular Sunday School teacher is the one who has accumulated a large stock of appropriate stories, and who has developed the art of story-telling to the degree that she is able naturally and impressively to carry her pupils vicariously through the vivid experiences of life, thereby preparing them to enjoy it more abundantly.

A Girl's Tribute to Mother

It was the beginning of a perfect day. The soft mellow sunlight of May flooded valley and dale and turned the dew drops to pearls. New life throbbed in every bird; the flowers were opening their hearts to send out their soul's fragrance to gladden the world, and the hearts of the birds were breaking with song.

It was a perfect occasion that brought the people of the country village out in mass to Sunday School. It was Mother's day.

All the mothers were given seats in a body immediately in front of the pulpit. When the exercises commenced every seat in the house was occupied. Everybody had come out to honor the noblest work of God, a devoted mother.

Through all the songs and stories and addresses ran one stirring note. All who sang, recited, or spoke glorified that tender, consecrated soul who was our strength in our weakness, our

help in our distress, our comfort in times of trouble and our best teacher, guide, and friend.

The exercises closed with a fitting presentation to each of the mothers, of a beautiful potted flower.

There was one mark of respect to mother, that day, which was neither seen nor heard. Behind the high seat on the stand, occupied by the dignitaries, sat a little brown-eyed girl, about nine years of age. In her lap was nestled snuggly a cooing little infant. During rendition of the program she kept the baby asleep by her gentle swinging motions. She was taking care of the baby, so that mother could enjoy uninterruptedly the exercises of the morning.

This girl's tribute to mother was the most fitting of all. Her's was the tribute of tender, loving service for mother.

—Nephi Jensen.

"The greatest men and women are always modest. Conceit can make a great show sometime, but modesty never tries to do it. Modesty is eloquent and noble."

"Prayer does not always bring the tangible thing for which we pray. Often the help that comes is heart help, a strengthening of the inner life, so that we are enabled to meet and master the outward circumstances."

SUNDAY SCHOOL WORK

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Superintendents' Department

Prelude

Moderato. soft 8 ft stops. ♫

TRACY Y. CANNON.

Left knee swell open. Close left knee swell. Open left knee swell. Close left knee swell.
Right knee swell closed.

Note: See Organists' Department, page 460.

SACRAMENT GEM FOR OCTOBER, 1929

In memory of the broken flesh
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ, our Head.

Postlude

8 ft and 4 ft stops.

Open left knee swell. Close left knee swell. Open left knee swell. Close left knee swell.

CONCERT RECITATION FOR OCTOBER, 1929

(Third Nephi, 29th Chapter, 6th Verse. Words of Mormon.)

"Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost."

A FORCE FOR RIGHTEOUSNESS

Superintendent Warren H. Lyon, of the Moapa Stake, in a letter to one of the General Superintendency, gives us the following thought:

"It is wonderful to see the interest taken in Sunday School work, and it seems to me to be the one thing that stands out prominently as a force for righteousness as against all the forces of sin and degradation that encompass our young people."

TWO AND A HALF MINUTE ADDRESSES

Subjects for October

6th. Subject to be chosen by local superintendency.

13th. Why I believe that baptism, by immersion, is required by the Lord and essential to salvation.

20th. Why I believe in the laying on of hands for the gift of the Holy Ghost and for confirmation in the Church of Jesus Christ of Latter-day Saints.

27th. Why I believe that Jesus Christ is the Savior of the World.

Tithing

(The following is a two and a half minute talk on tithing given in the Second Ward chapel, Magrath, Alberta, about June 30th.)

I think that I rather surprised the Bishop when I volunteered to talk on tithing. We have heard several talks on tithing lately but I felt that I had something to offer that would be of benefit to us.

For two days a boy, the son of a widow, has been working in my beets and earned the sum of four dollars. When I paid him last night he looked it over and said, "That makes forty cents tithing."

Jokingly, but not letting him see it, I said: "I suppose you will pay that before anything else."

"Yes," he said, quite seriously, "I will. I will not be happy till it is paid."

I could not help but smile a little at that but I thought it over three or four times and it quit being funny.

Does it make us unhappy if we don't pay our tithing? If we could not be happy we would pay it. If we owe another man we are unhappy but we are too liable to regard tithing as a donation rather than as a debt.

I know all about the theory of tithing. I know why we have it. I know what it is for. Too often the sermons on it have gone in one ear and out the other; I

have heard them all lots of times. But the simple words of this boy went home—it was the best sermon I ever heard on tithing.

I have been a poor tithe payer, brethren, but I hope in the future to be a good tithepayer. I do not know how this has helped you, but it has helped me and I feel that I would like to pass it on.

The Habit of Prayer

(Two and a half minute talk by Julia Billings, Age 11, 3rd Ward, Liberty Stake, delivered at the Stake Conference held in the Assembly Hall.)

Why I believe the habit of prayer is the most vital habit that can be established. There are many good habits that we should have in our lives, but the habit of prayer is the most vital. First of all it is the best way we have of helping to form all the other good habits.

In prayer we should be humble, we should acknowledge the greatness of God and the smallness of ourselves. We should always be grateful in prayer—thanking our Heavenly Father for everything we have and are, because they have been mercifully given unto us. The habit of prayer puts us in tune with the powers of heaven. Deeds performed under such an influence cannot help but be of the highest order. The habit of prayer keeps us continually in touch with the source of learning and of all that is worth while in our lives.

If we form the habit of kneeling before, and talking to our Father in Heaven every morning and evening, we will soon become ashamed to do anything wrong, when we know that in a few hours we are again going to talk to God. He knows all about our journey through this life, the ups and downs, the joys and sorrows and all. He is the one therefore who can help us the most—so we should all get the habit of prayer.

The habit of prayer will help us grow. Along the lines God would have us go; So, whatever our task, or wherever our way, Work on, and on—don't forget to pray.

Good Habits

(Two and a half minute talk delivered by Edwin Erickson, age 10, at the Liberty Stake Conference held in the Assembly Hall.)

Why I believe that the forming of good habits is the foundation for a successful life. I haven't lived long enough to know this from experience, so I must look at the men and women I know.

A few weeks ago we had a Sunday School lesson entitled, "As the young sapling is bent so grows the tree." The small sapling or willow can be easily bent; and if it is bent often, or kept bent, it grows into a crooked tree. An old crooked tree is hard to make straight. So it is with boys and girls. We are saplings. We can be easily bent. Good habits formed now while we are young will help us all our lives. Solomon says, "Train up a child in the way he shall go and when he is old he will not depart therefrom."

Our own Church leaders became successful because they had good habits. The Prophet Joseph Smith had the habit of reading the bible and the habit of prayer, and they led to his success.

Hundreds of successful men were once asked what was the probable cause of failure and most of them answered bad habits. Since it is true that the forming of good habits is the foundation of a successful life—let's start now—in this new year, to form good habits:

Come to Sunday School every Sunday.
Study every lesson.

Go with boys and girls who want to form good habits and who tell only clean stories.

Pray to our Heavenly Father every morning and evening.

Good habits are not formed on birthdays, nor Christian characters on New Years, but it is in the everyday living that the battle is lost or won.

Our Church Sunday Schools

(Two and one half minute talk by Tui Woolley, age 13, of Adams Ward, Los Angeles Stake.)

How would you like to be a member of a Sunday School thousands of miles away from here in America, where there are only a few children belonging to our Church? In this little Sunday School five different languages are spoken, yet the same spirit which we have in our Sunday School is in theirs; they learn the same lessons, hear the same stories, and read the same books, only they are written in their own language. Our Church maintains Sunday Schools in twenty-four different countries, and has 1,800 Sunday Schools in the world. Every Sunday morning one boy and one girl in each of these, or 3,600 boys and girls in all, are giving two and one half minute talks, just as I am now. To whom are we indebted anyway, for our wonderful Sunday Schools? To answer this question we must go back to the days of the pioneers. It was December 9, 1849, when Richard

Ballantyne organized the first Sunday School in the Rocky Mountains. It was held in one room about 18 by 20 feet in dimensions. There were no separate classes, but all heard the same lesson. There were about 50 pupils in this school and in 50 years it had grown to 12,000, with separate classes for all ages. Today the membership of our Church Sunday School is 300,000 men, women and children and the schools are better organized than ever.

All the officers and teachers spend much time in preparing their lessons to give to us. They all have the same love for us that Brother Ballantyne had when he said, "I thought that the gospel was too precious to be withheld from the children. They ought to have the privilege of gospel teaching. It was precious to me and I thought it would be precious to them."

So I thank Brother Ballantyne and all the other people who have helped make the Sunday Schools for me and my friends to enjoy and I ask God to bless them with happiness and joy in their Sunday work. Amen.

Don't Put It Off

Procrastination in matters important is wrong, for does not James tell us, "To him that knoweth to do good, and doeth it not, to him it is sin?" In this connection we are thinking of multitudes of Sunday School workers who read books teeming with suggestions and attend Sunday School conventions and institutes on a search for ideas and successful methods, who never use them, nor do they even try them out. It would require a large building to house all the notebooks of convention-goers and summer-school students, which lie unused and forgotten in desks and on closet shelves. The apparently hungry teachers and officers who made these notes intended to at once use some of them but they have been laid aside for a more convenient season.

Apropos to the above the following story carries its own application: A stuttering blacksmith who had a stuttering apprentice one day drew from the fire a piece of iron heated to a white glow, laid it on the anvil and lifted his hammer to strike. On the other side stood the apprentice who also lifted his sledge. There they stood, each waiting for the other to strike the first blow. "W-w-w-why d-d-don't you s-s-s-strike?" said the blacksmith. "W-w-w-where sh-sh-shall I s-s-s-strike?" replied the apprentice. When the blacksmith disgustedly said, "Never m-m-m-mind now, it's too c-c-c-cold."—S. S. Executive.

SECRETARIES' DEPARTMENT

General Secretary, A. Hamer Reiser

SECRETARIES, SOLVE THESE PROBLEMS.

Department Sessions for secretaries at Union Meetings afford excellent opportunity for the discussion of the numerous practical and vital problems of Sunday School administration which comes naturally within the sphere of the secretary. The secretary should be a bureau of information about the Sunday School. Superintendencies have reason to expect that their secretaries will be in possession of great masses of facts which have an important bearing upon the progress and the welfare of the school. A short time ago a stake secretary asked for suggestions as to matters that might be discussed in the secretaries' department. In response the following suggestions were offered:

Some secretaries have the ancient notion that a secretary is a mere minute taker. It is true a secretary is a minute taker, but he is more than that. He should be a statistical expert. He should serve the Sunday Schools in much the same way that Babson's statistical organization serves modern business and industry.

There are scores of problems to be solved before we can claim any gratifying degree of success in our work. For instance:

What can the secretary do within the scope of his office to help the teacher to teach more effectively?

What can secretaries do to give superintendents adequate executive control over the organization? What is adequate executive control? What is the basis of adequate executive control?

Secretaries for the most part are young people who through their associations have rare opportunity to know the attitudes of the youth of today toward the Gospel, the Church and the Sunday School.

It is a fact that the Church through none of its organizations holds the interest of the young people to the same degree

that it holds the interest of children. Why is this?

The tragedy is that when people lose interest in religion in their youth, other interests enter their lives to crowd out the religious interest and very few grow to adulthood and regain interest in religion. The loss is serious to the individual and to civilization. In other words, if we lose them in youth, too many of them are lost to us forever. We must hold them from the cradle to the grave. What has the secretary's work and records to do with thus holding them?

Can secretaries devise some means of keeping the superintendents and teachers alert to the interests of the youth? Or at least aware of the fluctuations or changes in the degree of interest of the youth of the Church?

Business men judge the efficiency of their sales policies, plans and salesmen in part by the number of "repeat orders" received. These seem to show whether the salesman is holding his own. What ways can the secretaries devise for showing whether the teacher is holding his own, going forward or losing ground? What effect have the seasons upon attendance at Sunday School?

How can secretaries show that effect? When should efforts be made to overcome the seasonal effects of attendance?

It is suggested that secretaries, both stake and ward, give careful consideration to these problems and that your solutions be prepared in writing and sent to the General Secretary. The substance of the various suggestions offered will be published in the Juvenile Instructor, Secretaries' Department, for the benefit of all secretaries. It is permissible for groups of secretaries to discuss these matters and prepare group suggestions.

The benefit from the exchange of solutions on a wide scale will no doubt be great. It is hoped that every secretary can make some contribution out of his experience.

"Even in ordinary life the unselfish people are the happiest—those who work to make others happy and who forget themselves. The dissatisfied people are those who are seeking happiness for themselves."

MISSION SUNDAY SCHOOLS

General Board Committee: David A. Smith, Chairman; Robert L. Judd.

LESSONS FOR OCTOBER

Where but three classes are conducted, lessons will be found in the following departments:

For Children: Primary Department Course. See page 480.

For Young People: New Testament, Course "A." See page 466.

For Adults: Old Testament, Course "C." See page 470.

A FASCINATING CONTEST IN THE GERMAN-SPEAKING MISSIONS

By W. M. Horne, for Edwin H. Calder, Superintendent of Sunday Schools and Mutuals, Swiss and German Mission

Nowhere in the Church is the percentage of Church members enrolled in the Sunday Schools greater than in the mission field; and the average attendance is often equal to the enrollment, owing to the attendance of friends who are brought to the meetings by missionaries and the earnest workers of the organizations. In our German-speaking missions there are many thriving branches in which the attendance at Sunday School actually exceeds the number enrolled in the books, and we have seldom had cause to complain about the general conditions existing in our many scattered districts. On the other hand, however, there is always unlimited room for improvement, because our number is very small compared with the population of the cities in which our Sunday Schools are located. More than all else, we desire to win new friends and give them a knowledge and testimony of the truth through our Gospel classes. Just about a year ago Brother Arthur Gaeth and Brother George Albert Smith, Jr., superintendents of Sunday Schools and M. I. A. organizations in the German-Austrian and Swiss-German missions decided to introduce a plan which had as its aim the increasing of the attendance at Sunday School, both among members and friends. This plan was based upon the established fact that the children themselves are the best missionaries in the world for their own organization.

The Sunday Schools of the missions were divided into two groups, the first containing the smaller, the second the larger schools. The sixteen months from the 1st of September, 1928, to January 1, 1930, were divided into five periods, the first to end on January 1, 1929, and the succeeding four including three months

each. Both missions then offered the Sunday School showing the largest increase in attendance during the first period a prize consisting of a framed silver plate, upon which was to be engraved a beautiful design and the name of the winning school. There was to be a trophy for each group, and these were to be traveling prizes, going to the winner of each period in succession, unless one Sunday School should win the coveted honor three times, in which case it would be entitled to take permanent possession of the trophy.

In order to arouse enthusiasm among the pupils, a large roll containing the names of all class members was hung on the wall of every classroom in the missions and on these were to be pasted silver stars for attendance and a gold star for every new friend brought by the pupils. Each mission promised to present the child bringing the most friends during the separate periods, a special prize and also to give the pupil showing the best attendance record for all five periods a remembrance at the end of the contest. In addition, the individual Sunday Schools offered prizes to the child and also to the adult bringing the most friends during each period. These rolls would show at a glance just who had the best attendance record to date and who was doing the most diligent missionary work.

The first two periods of the big contest are now past, and we feel greatly encouraged by the results indicated. In the four months from September 1, 1928, to January 1, 1929, the German-Austrian Mission, beginning with a basis of 3,489, raised the average weekly attendance to 4,190, an increase of 701 pupils, or 20%. In the same period the Swiss-German Mission, with an original basis of 2,916, reached a new high figure of 3,437, an increase of 521.5, or 18%. During the second period, which included the three winter months, both missions registered a decrease, which was largely attributed to the severity of the winter, the coldest experienced in these lands in several decades. The German-Austrian Sunday Schools fell back to their original basis of July 1st, showing a decrease of 18%, while the Swiss-German organizations lost 200, or 6%, recording a gain for the seven months of over three hundred pupils.

The superintendents and members of

the Sunday Schools of both missions are laboring zealously for the success of the plan and several of the prize-winners among the earnest youthful missionaries have been friends and investigators of the Church. The return of favorable weather conditions has already been reflected in renewed activity, the spirit of the work has penetrated even to the smallest and remotest branches, and the united efforts of our thousands of workers promise to

effect an improvement in our Sunday Schools that will be unsurpassed by any single achievement in the history of the German-speaking missions. With the faithful, enthusiastic cooperation of officers, teachers and pupils and the constant assistance of the Lord our Sunday School contest is giving the missionary work in these countries a powerful impetus, and we look forward with genuine pleasure to the months that lie ahead.



Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

ORGANISTS

Lesson IX. "Full Organ."

Study Outline:

- I. The left knee swell.
 - a. Its mechanical operation.
 - b. Its musical function.
 - c. Use in combination with right knee swell.
 - d. Its use in hymn playing.
- II. Supplementary Material.
 - D. S. S. Songs, Nos. 7, 20.
 - Gems for the Organ, Jackson, Nos. 36, 40.

Pressure exerted on the left knee swell brings on full organ. It has the same effect as drawing all the speaking stops and couplers, but it does not actually move the stops themselves. Combinations of stops that are already drawn are affected only during the time the left knee swell is in open position. The moment it is closed only the stops that are drawn will speak.

Its ease of operation makes it a very useful adjunct in obtaining contrast in volume of tone. In passages that are bold or dignified in character the left knee

swell may often be used with good effect. Unison passages and loud endings may sometimes be made more effective when played with full organ. Even soft passages can be effectively played with full organ if the right knee swell is kept closed. This is the way it should be used in the Prelude and Postlude in this issue of the "Juvenile Instructor." But let the playing ever be made expressive by a judicious use of the right knee swell, both when the left knee swell brings on full organ and the two are used in combination, and also when the left knee swell remains closed.

In hymn playing the full organ may be used when large groups are singing and much volume and dignity are required. Full organ should not be used in accompanying soloists or swell groups of singers (except in interludes) as the sixteen foot stops are too dark in color and too deep in pitch to blend where the volume of that which is being accompanied is not large.

Any organist who will take the time and spend the effort necessary to master the uses of the left knee swell will be richly repaid in the added contrast in volume and color that will then enrich his playing



L. D. S. SUNDAY SCHOOL, GAFFNEY, SOUTH CAROLINA,
SOUTHERN STATES MISSION

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Jr., Vice Chairman; George M. Cannon, Charles H. Hart

LESSONS FOR OCTOBER

First Sunday, October 6, 1929

No lesson. General Conference. In stakes remote from Salt Lake City, time may be used for review or in catching up with lessons missed.

Second Sunday, October 13, 1929

General Topic. Divine Authority.

Lesson 77. Church Organization.
Wards and Branches.

Text: Sunday School Lessons, No. 77.
References: Doc. and Cov. 20:63-65;
81:84; 107:39.

Objective: To point out the evidence indicating the divine origin of the Church as shown in the complete and perfect nature of its organization.

Suggestive Groupings:

- I. The Branch the oldest and smallest unit of Church membership.
 - a. The first organization, April 6, 1830, was a branch.
 - b. All other units for several years were branches, i. e., in New York, Kirtland, Ohio, in Missouri.
 - c. The unit of membership in all missions is the branch.
 - d. Branch organizations presided over by Elders.
 - e. Dependent Branches attached to Wards and under direct supervision of Bishoprics.
 - f. Independent Branches function in similar way as Wards, but under presidency of an Elder and two assistants.
 - g. Branches usually too small to be organized as Wards.
- II. The Ward as a unit of Church Membership.
 - a. First Wards organized in Nauvoo.
 - b. The Presiding officers of a ward—the Bishopric.
 - c. When a Ward is fully officered in all its departments in the Priesthood and the Auxiliaries, what officers are acting? Who presides over them?
 - d. Explain the duties of the Bishopric when acting in their office in the Aaronic Priesthood?
 - e. What duties may the Bishop and his Counselors perform by virtue of their calling as a Presidency of the Ward holding the Melchizedek Priesthood?
 - f. How should each individual mem-

ber of the Church regard his standing in the Ward?

g. What procedure is required of a member transferring his membership from one ward to another?

In considering this lesson consult Lesson No. 69.

"My standing in the Church is worth to me more than this life—ten thousand times. For in this I have life everlasting. In this I have the glorious promise of the association of my loved ones throughout all eternity. In obedience to this work, in this Gospel of Jesus Christ, I shall gather around me my family, my children, my children's children, until they become as numerous as the seed of Abraham, or as countless as the sands upon the sea shore. For this is my right and privilege, and the right and privilege of every member of the Church of Jesus Christ of Latter-day Saints who holds the Priesthood and will magnify it in the sight of God. Without it there is death and desolation—disintegration and disinheritance; without it there may be a chance to become a ministering spirit, a servant unto servants throughout the endless ages; but in this Gospel there is a chance to become a son of God in the image and likeness of the Father and of His Only Begotten Son in the flesh. I would rather take my boys and girls to the grave while they are innocent, than to see them entrapped in the wickedness, the unbelief, and the spirit of apostasy so prevalent in the world, and be led away from the Gospel of Salvation."—President Joseph F. Smith, General Conference, April, 1912.

"Some people may not care very much whether their names are recorded or not, but this comes from ignorance of the consequences. If their names are not recorded they will not only be cut off from the assistance which they would be entitled to from the Church, if they need it, but they will be cut off from the ordinances of the house of God; they will be cut asunder from their dead and from their fathers who have been faithful, or from those who shall come after them who shall be faithful, and they will be appointed their portion with the unbelievers, where there is weeping and gnashing of teeth. It means * * * that you shall have no portion or lot or inheritance in the kingdom of God; both in time and in eternity. It has a very serious and far-reaching effect."—President Joseph F. Smith, Oct. Conference, 1899.

This being true we should cherish

above all else our standing in the Church.

Third Sunday, October 20, 1929

General Topic: Divine Authority.

Lesson 78. Church Organization.

Stakes of Zion.

Text: Sunday School Lessons, No. 78.
Reference: Isaiah 33:20 and 54:2; Doc. and Cov., 68:25; 82:13-14; 94:1; 104:40; 109:39; 124:2.

Objective: The same as stated in Lesson No. 76.

Suggestive Groupings:

- I. Meaning of the term "Stake of Zion."
 - a. Isaiah's comparison. Isa. 33:20 and 54:2.
 - b. It is improper to speak of Zion, the center place, or City of Zion, which is to be built, as "the Center Stake of Zion." Why?
 - c. Explain when the expression "Stake of Zion" was first used in reference to a territorial division of the Church.—See Lesson Leaflet.
- II. The Organized Stake of Zion.
 - a. Explain how a stake is organized as to (1) wards and branches; (2) presiding officers; (3) priesthood quorums and organizations; (4) auxiliaries, or "helps."
 - b. What are the functions of the Stake Presidency.
 - c. What are the specific duties of the High Council? What other duties may they perform and under whose direction?
 - d. Show how the stake in its organization is similar to the organization of the Church.
- III. The Quarterly Stake Conferences.
 - a. What has the Lord revealed concerning the gathering of the people in conference? Doc. and Cov. 20:61-62, and verses 81-84.
 - b. State the benefits to be derived from the quarterly conferences.
 - c. Show the advantages which come to members of the Church in the opportunities to render service in the various organizations in wards and stakes.
 - d. Point out the contrast between the Church of Jesus Christ of Latter-day Saints and the other churches in the opportunities given the membership to render service.
 - e. Give reasons why the Lord distributes responsibility in this way.
 - f. What is the teaching of the Church in regard to responsibilities and labors in the life to come? What bearing upon the future life does activity in this life have, as explained in the revelations of the Lord?

"Stakes of Zion."—Hear it, ye Gentiles! Hear it, O House of Israel! Jackson County, Missouri, is the chosen site for the City of Zion. No other place has been or will be appointed for that purpose. All other gathering places for God's people are Stakes of Zion, holding the outside cords and curtains of the spiritual Tabernacle of the Lord.

Zion's first Stake was at Kirtland, Ohio; and other stakes were organized in Missouri, Illinois, and Iowa. All these have been abandoned; but many others, since established, now flourish in the region of the Rocky Mountains. There was no stake organization in Jackson County, though that part is sometimes referred to as "The Center Stake." Zion is there, or will yet be there—the very City of God; but no Stake of Zion.

"In Abeyance."—Zion is greater than any of her Stakes. It will require the Law of Consecration to bring forth Zion; while a lesser law suffices for the creation of stakes. When the building of Zion was postponed, the Law of Consecration was suspended, and the United Order went into abeyance. Then was introduced the Law of Tithing, a law adapted to the undeveloped conditions of the Church. Since that time the work of founding and maintaining Stakes of Zion, preparatory to the coming forth of Zion proper, has engrossed the attention of the gathered children of Ephraim.—Orson F. Whitney, *Saturday Night Thoughts*, pp. 183-4.

Fourth Sunday, October 27, 1929

General Text: Divine Authority.

Lesson 79. Church Organization.

Judiciary Councils.

Text: Sunday School Lesson, No. 79.
References: Doc. and Cov., Sections 68, 102, 107.

Objective: To point out the evidence indicating the divine origin of the Church as shown in the nature of its judiciary councils.

Suggestive Groupings:

- I. The Bishop's Court.
 - a. The purpose of the Bishop's Court.
 - b. The spirit in which all cases are to be tried. Extent of jurisdiction of the Bishopric in trials of members without Priesthood, or those of the Aaronic Priesthood.
 - c. Extent of jurisdiction of the Bishopric in trials of those holding the Melchizedek Priesthood.
 - d. Explain the differences between disfellowshipping and excommunicating a member of the Church.
- II. The Stake High Council.
 - a. Organization of the First High Council. Doc. and Cov. 102.

- b. The dividing of the Council by lot. Doc. and Cov. 102:12.
 - c. How the accused and accuser are represented.
 - d. The trial to be conducted in the spirit of prayer, equity and justice.
 - e. Rendering of the decision. Sec. 102:81-22.
- III. Temporary High Councils Abroad.
- a. The organization of a special High Council of High Priests in the mission fields. Doc. and Cov. 102:24.
 - b. The proceedings to be sent to the First Presidency.
 - c. How appeals may be made. Sec. 102:27.
 - d. This council only to be called in most difficult cases.
- IV. The Traveling High Council of the Apostles. Doc. and Cov. 102:26-33.
- a. The Apostles have jurisdiction in all the world.
 - b. The duty of the Apostles administrative and judicial.
 - c. Their duty as a trial High Council usually outside of organized stakes of Zion.
- V. The Council of the Presiding Bishop and twelve High Priests.
- a. To be organized in case of trial of a President of the Church. Sec. 107:76, 82.
 - b. State when this council was organized.
 - c. There is no appeal from the decision of this Council.
- VI. The Council of the First Presidency.
- a. To be organized to pass upon cases which are appealed.
 - b. There is no appeal from the decision of this Council. Sec. 107:78-80.
 - c. May be organized to consider doctrine. Doc. and Cov. 102:

There is no member or officer in the Church who is not amenable to the judicial councils of the Church. Members of the Church and those who hold the Aaronic Priesthood, may be tried before the Ward Bishopric in the ward where they reside, and if found guilty of transgression may be disfellowshiped or excommunicated according to the merits of the case. Men holding the Melchizedek Priesthood may be tried before the Bishop's court and if found guilty may be disfellowshiped, and, if the case warrants it, the Bishopric may pass the case on to the High Council of the Stake with the recommendation that the guilty person be excommunicated. The jurisdiction of the Bishop's court does not include power to excommunicate those holding the Melchizedek Priesthood.

When a person is disfellowshiped he is deprived of association with the Saints and of all activities in the Church, but

his membership is still retained. On making satisfaction through repentance, the person disfellowshiped may be reinstated by the vote of the people of the ward on the recommendation of the Bishopric. When a person is excommunicated he loses all membership in the Church and stands precisely as a non-member. Should he repent and seek membership his case would be considered by the tribunal which excommunicated him and if favorable action is taken he may be received back into the Church through baptism and confirmation the same as though he had never been in the Church before.

The High Council of the Stake has original jurisdiction and may try a person for his standing without first passing through a Bishop's court. The High Council may also act as an appellate court and consider cases appealed from the Bishop's court, and it is their duty to consider all cases where the matter of excommunication of those holding the Melchizedek Priesthood is involved.

There is no person belonging to the Church who is exempt from the Councils of the Church (Doc. and Cov., 107:81-83). The President of the Church, should he transgress or an accusation be brought against him, may be tried before the Presiding Bishopric and twelve High Priests as the Lord has provided. This council has full jurisdiction, and should the President be found guilty of transgression he may be excommunicated. From the decision of this court there is no appeal. If the Presiding Bishop should be accused, or found in transgression, he may be tried before the First Presidency and twelve High Priests, and from the decision of this Council there is no appeal.

The special council of the Presiding Bishop and twelve High Priests was organized April 12, 1838, at Far West, to try Oliver Cowdery who had been accused of transgression by Elder Seymour Brunson. After hearing the evidence and Oliver Cowdery's defense, he was excommunicated.

The Prophet Joseph Smith submitted to trial by this Council, August 11, 1834, when charges were brought against him by Sylvester Smith. Bishop Newel K. Whitney rendered the decision exonerating the Prophet and requiring Sylvester Smith to make retraction of his false accusation by issuing a statement in the Evening and Morning Star.

How wonderful is the organization of the Church in making provision for the trial, and if guilty, condemnation, of any officer in it of high or low degree! No man in the Church, no matter what his office, is above the organization to which he belongs.



LATTER-DAY SAINT SUNDAY SCHOOL
Group of three at extreme left: Center, J. R. Frodsham, Superintendent; on the right, L. C. Seal, and on left, V. L. Strong, Assistants.

MISSIONARY DEPARTMENT

General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge

LESSONS FOR OCTOBER

First Sunday, October 6, 1929

Lesson 36. Baptism by Immersion, for the Remission of Sins.

Texts: Sunday School Lessons, No. 36; Acts 2:38-42. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.

Objective: To show that baptism is a complete burial typifying a washing away of sins.

Supplementary References: Mark 1:4-10; III Nephi 19:8-13; John 3:17-23; Doc. and Cov., Sec. 84:74; Moses 6:64, 65; Eph. 4:5; Acts 8:26-30; 35-39; Luke 3:7-

14; John 1:24-35; Acts 8:12, 13; 22:16.

Suggestions on Preparation and Presentation: The doctrines of the Church of Jesus Christ teach that baptism by immersion is necessary to salvation. Reference is made to doctrines of other churches with no feeling of disrespect, but only with a desire to know the word of our Lord.

Second Sunday, October 13, 1929

Lesson 37. Baptism is Enjoined Upon All Mankind.

Text: John 3:1-12; Sunday School Lessons, No. 37.

Objective: To show that baptism is



SPOKANE BRANCH, WASHINGTON
Group of three at extreme right, left to right: R. B. Carter, Branch President; D. S. Bennton and Sylvester Hutchins, Counselors.

the door through which we enter the Kingdom of God.

Supplementary References: Acts 2:36-40; John 3:1-12; Matt. 3:13-17; Mark 16:16, 17; II Nephi 31:4-9; Gal. 3:21-29; I Cor. 6:9-11.

Suggestions on Preparation and Presentation: This lesson is composed of quotations from the scriptures. A prospective missionary can profit by memorizing these passages as well as to endeavor to gain a full knowledge of their substance.

Third Sunday, October 20, 1929

Lesson 38. Who are entitled to Baptism?

Text: Matt. 28:16-19.

Objective: To show that baptism is not efficacious unless it complies in every respect to the law of God.

Supplementary References: Heb. 5:4-9; Ex. 28:1; 29:4-9; I Cor. 17:18; Mark 16:16, 17; Doc. and Cov. 20:37; Moroni 8:10-12; John 1:1-10; I Cor. 15:12-30.

Suggestions on Preparation and Pres-

entation: In the preparation and recitation of this lesson we should keep in mind that there are many different views concerning baptism. This lesson should help determine the law as given by God.

Fourth Sunday, October 27, 1929

Lesson 39. Baptism by Immersion vs. Pouring or Sprinkling.

Text: Acts 16:33; Sunday School Lessons, No. 39.

Objective: To prepare prospective missionaries to defend the principles of baptism by immersion.

Supplementary References: Acts 16:33; III Nephi 20:45; I Cor. 1:16; Alma 3:32-36; Acts 16:17; Ezekiel 36:25; Numbers 8:7; Isaiah 52:15; Hebrews 10:22; 11:28.

Suggestions on Preparation and Presentation: Each topic should be assigned at least one week before the recitation period, and a full and careful preparation urged upon each member of the class.

NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR OCTOBER

Course A—Ages 12, 13, 14

First Sunday, October 6, 1929

Lesson 33. The Love of Wealth and Power.

Texts: Mark 10:17-31; Sunday School Lessons, No. 33; Weed's "Life of Christ for the Young," Chapter 53; Matthew 20:28-28.

Objective: Love of earthly possessions detracts from interest and devotion to spiritual. Such love stands in the way of attainment of honor and exaltation both in this life and the life hereafter.

Supplementary Materials: Matthew 19:16; 20:16; Luke 18:18-30; Mark 10:35-45; Rae's "How to Teach the New Testament," pages 150-154; Talmage's "Jesus the Christ," pages 476-478; 503-504; Gore's "New Commentary" under the treatment of Matthew 19 and 20; Dummelow, same as in Gore; Farrar's "Life of Christ," chapter 46; Papini's "Life of Christ," pages 193-203; Kent's "Life and Teachings of Jesus," pages 246-248.

Suggestive Outline:

- I. Jesus Journeys Toward Jerusalem.
 - a. Met and questioned by rich young ruler.
 - b. Enjoins him to sell all.
- II. Jesus Discourses on Rich Entering the Kingdom.
 - a. Love of Heaven must crowd out love of earthly honor.
- III. James and John Ask for Positions of Honor.
 - a. Other apostles indignant.
 - b. Jesus teaches proper attitude of those who would be great.

Teachers will find many examples in every day modern life which illustrate this lesson. We are envious of those who have wealth and power and perhaps we are richer than they with the things that really count. Have the students enumerate some activities in which they have unselfishly participated that have brought them real joy.

Lesson Enrichment: Dr. Gore in "The New Commentary on the Holy Scriptures" comments as follows: "If thou wouldest be perfect: these words correspond to 'One thing thou lackest' or 'lackest yet' in Mark and Luke. 'Perfect' therefore is here the opposite of 'lacking.' The demand which follows was not alto-

gether exceptional; it was on the last journey, one absolutely necessary to be made of all whom the Lord called to be His immediate followers. Correspondence with God's purpose, and so eternal life, for all whom the Lord called now depended upon the taking up of the Cross. Comments which lay stress only upon the need of complete sacrifice of property in this case, because love of money was the thing which kept the man from complete devotion, miss the mark. The primary question is always not 'What will best develop my character?' but 'What does the work of God require?' If we take care to do God's will, our characters will take care of themselves. A religion of self-culture means a Pharisaical religion."

Dr. Talmage in his notes on chapter 27 of "Jesus the Christ" says, "It has been asserted that the term "needle's eye" was applied to a small door or wicket set in or alongside the great gates in the walls of cities; and the assumption has been raised that Jesus had such a wicket in mind when He spoke of the seeming impossibility of a camel passing through a needle's eye. It would be possible though very difficult for a camel to squeeze its way through the little gate, and it could in no wise do so except when relieved of its load and stripped of all its harness. If this conception be correct, we may find additional similitude between the fact that the camel must first be unloaded and stripped, however costly its burden or rich its accoutrement, and the necessity of the rich young ruler, and so of any man, divesting himself of the burden and trappings of wealth, if he would enter by the narrow way that leadeth into the kingdom. The Lord's exposition of His saying is all-sufficient for the purposes of the lesson: "With men this is impossible, but with God all things are possible." (Matthew 19:26.)

Second Sunday, October 13, 1929

Lesson 34. The Feast at Bethany

Texts: John 11:55-57; 12:1-11; Weed, "A Life of Christ for the Young," Chapter 56; Sunday School Lessons, No. 34.

Objective: To teach that when compared with the great sacrifice made by Jesus for us, no sacrifice we can make can be too great.

Supplementary Materials: Matt. 26:6-13; Mark 14:3-9; Farrar, "Life of Christ,"

Chapter 48; Talmage, "Jesus the Christ," pp. 510-512; 522, 523; Gore, "A New Commentary" under Mark 14; Kent, "Life and Teachings of Jesus," pp. 272-273; Bible Dictionary under "Burial," "Spikeward" and "Anointing."

Suggestive Outline:

- I. Pilgrims gather at Jerusalem for Passover.
- II. Jesus and Apostles Journey Toward Jerusalem.
 - a. Stop at Bethany.
 - b. Entertained at supper.
- III. Mary Anoints Jesus' Feet.
 - a. Judas remonstrates.
 - b. Other Apostles murmur.
 - c. Jesus rebukes Apostles.
 - d. Commands Mary.
- IV. Jesus Again Calls Attention to His approaching Death.

Lesson Enrichment: Teachers can make this lesson much more vital and interesting if they will make use of the supplementary materials referred to. A reference to the various customs prevailing among the Jews will make this lesson more understandable and interesting to pupils.

In the International Bible Dictionary we find, "The costliness of Mary's offering (300 Pence—\$48.00) may best be seen from the fact that a penny (denarius, 15-17 cents) was in those days the day-wages of a laborer" Matt. 20:2. In our day this would equal at least \$300 or \$400.

Kent, in the "Life and Teachings of Jesus," says: "The word Messiah itself means 'the anointed.' Jesus' words to her show deepest appreciation and tenderness, but they recall what he said to Peter when that disciple first hailed Him as Messiah. He assured her and the assembled guests that the anointing was not that he might sit upon a throne, but for his burial. Thus at every point, even in the ranks of his most devoted disciples, Jesus was assailed by the same temptation that confronted him when he left John beside the banks of the Jordan. With the same firmness and calm faith, he turned from the dream of material glory to the ideal of the Messiah, who should do the will of God by humble, tireless service, even though the path of service led to the cross."

Gore says in his commentary: "She hath anointed my body beforehand for the burying. To the Jews the due performance of the rites of burial was placed very high in the scale of religious duties."

The following from Farrar's "Life of Christ," is helpful: "But Jesus would not permit the contagion of this worldly indignation—which had already infected some of the simple disciples—to spread any farther; nor would He allow Mary, already the center of an unfavorable

observation which pained and troubled her, to suffer any more from the consequences of her noble act. "Why trouble ye the woman?" He said. "Let her alone; she wrought a good work upon me; for ye have the poor always with you, but me ye have not always; for in casting this ointment on my body, she did it for burying." And He added the prophecy—a prophecy which to this day is memorably fulfilled—that wherever the Gospel should be preached that deed of hers should be recorded and honored.

Third Sunday, October 20, 1929

Lesson 35. Jesus' Final Visit to Jerusalem.

Texts: Sunday School Lessons, No. 35; Luke 19:29-44; 20:1-8; 21:1-6; 22:1-6; Weed, "A Life of Christ for the Young," Chaps. 57, 58 and 59.

Objective: He who gives freely his all to the Lord, be it even so little, is more acceptable to the Father than he who gives part of a great wealth even though it be much.

Supplementary Materials: Matt. 21:1-46; 22:1-46; 23:1-38; 24, 25, and 26:1-17; Kent, "Life and Teachings of Jesus," pp. 255 to 270; Farrar, "Life of Christ," Chs. 49-54; Papini, "Life of Christ," pp. 241-280; Rae, "How to Teach the New Testament," pp. 159-170; Gore, "A New Commentary" Comments of Chapters 11-14 of Mark; Talmage, "Jesus the Christ," pp. 513-590; Browne, "The Graphic Bible," p. 134.

Suggestive Outline:

- I. Jesus leaves Bethany.
 - a. Accompanied by Apostles.
 - b. Followed by many believers.
 - II. Sends Two Apostles for Colt.
 - a. Mounts and Rides.
 - b. Fulfills Prophecy.
 - III. Jesus Proclaimed by Multitude.
 - a. Acclaim made by those from Jerusalem.
 - b. Path strewn with Palms.
 - IV. Jesus Entered the Temple.
 - a. Teaches.
 1. Declares many truths.
 2. Denounces false teachers.
 3. Warns Apostles.
 - b. Cleanses Temple.
 - c. Heals sick.
 - V. Teaches Lesson on Widow's Mite.
 - VI. Pharisees conspire to kill Him.
- Lesson Enrichment:** There are so many phases of vital interest in this lesson that it were to be wished that we might have several Sundays to devote to it. An objective is suggested which center in the lesson of the "Widow's Mite." Teachers may desire to stress some other lesson, and use another ob-

jective. The need and interest of the class must determine largely the particular thing to be emphasized.

The following comment from Gore's "New Commentary," may help: "The widow's mite. St. Mark has given much emphasis to our Lord's warnings against riches; here he illustrates the converse side, His benediction of the poor. Money is so useful for religious and charitable purposes that there is always the temptation to think more of the large offerings of the rich than of smaller offerings which may yet represent a much greater effort and more real self-denial."

Rae in "How to Teach the New Testament," among many helpful suggestions offers the following: "The teacher must get the route of the procession clearly in his own mind and set it before the eyes of the children. If he has not a map of Jerusalem he can draw the route on the blackboard. It is very clear. Jesus had come to Bethany, which is about two miles from Jerusalem. From Bethany two roads run to Jerusalem. One goes over the Mount of Olives, the other winds round the southern shoulder of the mount, and then turns northward until it comes opposite the Shepherd's Gate of the city. There is a fine description of this southern route in Stanley's *Sinai and Palestine*, and most writers think this was the road Jesus used.

"Bethphage had not been identified. It was possibly the village in which the colt was found, and it lay between Bethany and Jerusalem. It must be understood that the crowd accompanying Jesus from Bethany included many Galilean pilgrims to the Passover feast, and that they were met by a crowd out of the city who had heard of the presence of Jesus at Bethany."

Papini says of the selection of the colt by Jesus: "Jesus asked expressly for an ass not yet broken, never before ridden, something like a wild ass, because on that day, the animal chosen by Him was not a symbol of the humility of his rider but was a symbol of the Jewish people, who were to be liberated and overcome by Christ; the animal, unruly and restive, stiff-necked, whom no prophet and no monarch had mastered and who today was tied to a post as Israel was tied with the Roman rope; vain and foolhardy as in the book of Job; fitting companion for an evil king; slave to foreigners, but at the same time rebellious to the end of time, the Hebrew people had finally found its master. For one day only: it revolted against Him, its legitimate master in that same week; but its revolt succeeded only for a short time. The quarrelsome capitol was pulled down and the god-killing

crowd dispersed like the husks of the eternal Winnower over all the face of the earth."

Teachers should all endeavor to use some of the supplemental books referred to. This additional material will make these lessons not only more interesting to the class, but much more enlightening and pleasurable to the teacher.

Fourth Sunday, October 27, 1929

Lesson 36. The Last Supper.

Texts: Mark 14:12-26; Weed, "A Life of Christ for the Young," Chapter 60; Sunday School Lessons, No. 36.

Objective: One should go to the house of the Lord often and help his remembrance of the Savior by partaking of the Sacrament of the Lord's Supper, and renew his determination to serve God.

Supplementary Material: Matt. 26:17-30; Luke 22:7-30; John 13:1-30; Third Nephi 18; 26:13; Moroni, Chapters 4 and 5; Doc. and Cov., 20:68; 76-79; 27:2; 59:9-12; Talmage, "Jesus the Christ," pp. 591-614, and notes 1, 2, 3 and 4 to chap. 33; Papini, "Life of Christ," pp. 288-302; Battenhouse, "The Bible Unlocked," pp. 367-370; Farrar, "Life of Christ," chapter 55; Rae, "How to Teach the New Testament," chapter 35; Kent, "Life and Teachings of Jesus," pp. 274-277; Dummelow, Comments on Matt., 26:17-30; Gore, same as in Dummelow; Tarbell's Teachers' Guide for 1919, pp. 262-270.

Suggestive Outline:

- I. Jews Celebrate Passover Feast.
- II. Apostles Ask Jesus Where They Shall Eat Their Feast.
 - a. Jesus tells two apostles how to find place.
 - b. They prepare the feast.
- III. Jesus and Apostles Eat Together.
 - a. Jesus teaches concerning His death.
- IV. Jesus breaks and blesses bread and blesses wine.
 - a. Admonishes apostles to partake often in remembrance of Him.
 - b. Says it is a new covenant.

Lesson Helps: The alert teacher will not lack for material for this lesson. Any one of the references above given will give many fine illustrations and facts that will enrich the lesson.

The beautiful picture of the "Lord's Supper" which is printed as the frontispiece of this issue of the Juvenile Instructor should be used to illustrate this lesson; by all means show it to your class.

Call the attention of the class to the institution of the "Sacrament of the Lord's Supper" among the Nephites, and also among the Latter-day Saints.

Tarbell helps with the following:

"This day shall be unto you for a memorial; and ye shall keep it a feast to Jehovah," we read. All these things happened on the last night in Egypt, and then the Israelites made their escape, and crossed the Red Sea and went on to Sinai and finally into the Promised Land.

"Now centuries afterwards, the last night of Jesus' life on earth came and He kept that Passover feast with His disciples at Jerusalem. And on that night He gave His followers a new feast to take the place of the old one, a feast which we, His followers, keep still, because He said, 'This do in remembrance of me.' We call this feast the Lord's Supper."

We take from "The Bible Unlocked" by Battenhouse:

"There are three elements contained in this last parable of Jesus which have elevated it to a supreme place among the sacraments of the Christian Church. The first is the emphasis which Jesus placed upon intimate and loving friendship. Jesus wished to be remembered. It is sad as death—once to be loved and then to be forgotten. The second is the new interpretation which by means of this parable, Jesus gave to vicarious human suffering. Love that suffers is divine. It reveals the character of God. It is the sign of his presence. It is redemptive. The third outstanding element of this sacrament is its mystical suggestiveness. It emphasizes and satisfies the instinctive human hunger for fellowship with God.

It symbolizes the soul-sustaining presence of Christ in the life of the Christian believer."

Papini in his "Life of Christ" gives us the following: "For the Jews, Easter is only the feast in memory of their flight from Egypt. They never forgot their victorious escape from their slavery, accompanied by so many prodigies, so manifestly under God's protection, although they were to bear on their necks the yokes of other captivities, and to undergo the shame of other deportations. Exodus prescribed an annual festivity which took the name of the Passover; Pasch, the paschal feast. It was a sort of banquet intended to bring to mind the hastily prepared food of the fugitives. A lamb or a goat should be roasted over the fire, that is, cooked in the simplest and quickest way; bread without leaven, because there was no time to let yeast rise. And they were to eat of it with their loins girded, their staves in their hands, eating in haste, like people about to set out upon a journey. The bitter herbs were the poor wild grasses snatched up by the fugitives as they went along, to dull the hunger of their interminable wanderings. The red sauce, where the bread was dipped, was in memory of the bricks which the Jewish slaves were obliged to bake for the Pharaohs. The wine was something added: the joy of escape, the hope of the land of promise, the exaltation of thanksgiving to the Eternal."

Read the first four notes to chapter 33 of Dr. Talmage's "Jesus the Christ."



L. D. S. SUNDAY SCHOOL, SOUTH AFTON, WYOMING, MOTHERS' DAY, 1929

Copy of photograph given to each mother in the Ward. Right, sitting, Geo. A. Hale, Superintendent, Theron Merritt, First Assistant, and William Roberts, Second Assistant. At left of picture, Bishop George Konnington, and First Counselors, Ben. Nield.

OLD TESTAMENT DEPARTMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR OCTOBER

Course C.—Ages 18, 19, 20

First Sunday, October 6, 1929

Lesson 35. Joel.

References: The Book of Joel; The Encyclopedia Britannica; Kent's "Makers and Teachers of Judaism," pages 141-2; Moulton's "Modern Ruler's Bible," pages 1419-20; Sunday School Lessons, No. 35.

Objective: To show that the purpose and theme of a prophecy can be misunderstood if students of the prophecy will refuse to accept its universal application.

Suggestive Grouping: For the purpose of presenting to the class the Book of Joel as a literary unit and in order to illustrate the lesson objective first accept the literary interpretation of the Book as explained by Moulton: "The movement of the poem is the beautiful movement of the regular arch, with its turning point in the center, while every stage in the rise of the action has its counterpart in the fall.

1. The land desolate and mourning.
2. Judgment advancing to a crisis.
3. Repentance at the last moment.
4. Relief and Restoration.
5. Afterward: Israel spiritualized—the nations summoned to judgment.
6. Advance to the valley of Decision.
7. The holy mountain of eternal Peace.

"In the first of the seven brief visions, after the fashion of a modern oratorio, successive choruses of old men, Revellers, Priests, Husbandmen, uniting at last in a chorus of the whole people, present the land in utter desolation. The second vision opens with the trump of doom, and moves through a crescendo of advancing foe to the climax of the voice of Jehovah. The third vision comes with a surprise: the voice of Jehovah is a voice calling to repentance; and the choruses of the first vision unite in a prayer for forgiveness, led by the Priests. The fourth and central vision—keystone of the arch of the movement—brings the change from judgment to mercy: as Jehovah speaks, the earth resumes its fertility and fairness. The fifth vision presents Israel in its sanctification; now new tokens of judg-

ment foreshadow Jehovah preparing to fight for his own people against the nations. Throughout the sixth is the advance to the final contest in the valley of the Lord's Decision, culminating, like the second vision, in earthquake and darkness. The darkness rolls away for the seventh vision, and, in contrast with the opening picture, stands out the Holy Mountain of God's people in its eternal peace." (Moulton's notes on the Book of Joel in his "Modern Reader's Bible," page 1420.)

Now in contrast to the literary interpretation consider Joel 2:27-32 as referring to the last days; Joel 2:10; 2:30-31 and 3:15, as referring to the signs that will precede the second coming of Christ; Joel 3:10-21 as referring to the gathering of Israel and Judah; Joel 3:1-17 as referring to the movement of the nations against Jerusalem. Read Matthew 24:14 and 24:29-31 as Jesus' confirmation of the prophecy of Joel.

Lesson Enrichment: "Joel, although he rebuked the Israelites for their transgressions and spoke against them, prophesied more of conditions in the last days when Israel should be gathered and Jerusalem and Zion redeemed. He also predicted the signs that are to precede the second coming of Christ and the gathering of the armies of the nations against Jerusalem. He also predicted the final overthrow of Egypt and Edom" (Sunday School Lessons—Gospel Doctrine Department for October 28, 1929).

"The next prophetic book is that of Joel, which some people in consequence of an almost inconceivable confusion of ideas still declare to be the oldest of all. Few results of Old Testament research are as surely determined and as firmly established as that the Book of Joel dates from the century between Ezra and Alexander the Great.

"In Joel for the first time that distinctive note is wanting which in all the older prophetic writings, without exception, from Amos to Malachi, was the chief concern of the prophets, namely, censure, constant reference to the sins of Israel. Joel describes Israel as devout and pleasing in the sight of God; all is as it should be. In the regularly and conscientiously conducted ritual of the Temple, Israel has the guarantee of the grace of God; the

most beauteous promises are held out to it, while the heathen will be destroyed by God and His angels as the harvest is cut down by the sickle and grapes trampled in the press; and moreover, the Jews shall turn their 'ploughshares into swords and their pruning-hooks into spears.' The celebrated pouring-out of the spirit will affect only Jewish flesh; the Gentiles shall no longer be considered." (Cornill, "The Prophets of Israel.")

"The Book of Joel is one of the most vigorous and eloquent of all prophetic utterances. It has the strong, direct qualities of the Books of Amos and Micah. It abounds in quotable, poetic sayings. There is much doubt, however, in respect to the date of the prophecy. Because of its resemblance to the earlier prophets and because Assyria and Babylon are not mentioned by name, some have placed it very early; others because it contains quotations from early prophets, place it very late, making Joel the very last of the great brotherhood of the prophets.

"In the East, the swarms of locusts are a terrible visitation. They come like an army, darkening the sky and destroying every particle of vegetation, leaving the ground black and desolate as though a fire had swept over it. Joel makes such visitation, in which the locust in the various stages of its growth rendered the land utterly barren, the basis of his vigorous appeals for repentance. The people do repent, and God forgives their transgressions." (Book of Life, Volume 4, page 400.)

Second Sunday, October 13, 1929

Lesson 36. Jonah.

References: The Book of Jonah; The Encyclopedia Britannica; Cornill, "The Prophets of Israel," pages 170-174; "The Book of Life," Volume 4, pages 414-5; Sunday School Lessons No. 36.

Objective: To show the growth and development of the concept of God from that of a Tribal God to a Universal One.

Suggestive Grouping:

- I. Jonah's First Call and its Results.
 - a. The lesson of obedience.
 - b. The lesson of the great storm.
 - c. Jonah's prayer.
- II. Jonah's Second Call and His Mission.
 - a. The results of his preaching and the repentance of the people.
 - b. Jonah's displeasure at the Lord's compassion.
 - c. God's lesson to Jonah.
- III. The Importance of the Book of Jonah.
 - a. As Biblical Literature.

b. As Scripture.

1. Its position in the development of the concept of a Universal God.
2. As God becomes omnipresent or universal so His compassion and his interest are extended and he shows them for all creatures as well as for the chosen few.

Lesson Enrichment:

"But to a single line of this song—

Out of the belly of hell cried I—
a commentator has appended a most prosaic footnote, explaining how the meaning is the belly of a whale that received and vomited Jonah. Had the page-setting which we now use for all literature been applied early to the Bible, it would have been evident to every eye that this is only a commentator's footnote, in full keeping with the fanciful thoughts which distinguished the early ages of commentary. * * * Thus the question is not, as is commonly supposed, whether the incident of the whale is a real or a mythical incident. The question is, whether it is part of the Bible at all; and our result is that it is the addition of a commentator, and, moreover, an addition that is in clear contradiction to the sacred text." (Moulton's notes on the Book of Jonah, pages 1423-4. "Modern Reader's Bible.")

"There are those who regard the narrative portion of the Book of Jonah as literally true and there are others who regard the book as a poem or an allegory. However this may be, it is most unfortunate that discussions concerning the great sea animal have called the attention of readers away from the spiritual significance of one of the noblest and most inspired utterances of the human soul. It is a beautiful, poetic story; if it is also symbolical, like the 'Pilgrim's Progress,' it is none the less true.

"It is a story which children should know by heart. The pictures are drawn by the hand of a Master. The reluctant prophet who is ordered to Nineveh but who tries to escape the commands of the Lord is introduced without any preliminary statement. He goes down to Joppa, and finds a Phoenician ship about to sail for the Port of Tarshish. He pays his fare and goes below to sleep. He is a good sailor and does not awaken when the ship leaves port and encounters a terrific storm in the Mediterranean—"The Lord hurled a great wind into the Sea." All the sailors pray to their gods and cast the cargo overboard to lighten the ship. *

"He is the first foreign missionary. For the first time in the Old Testament a prophet is sent to the Gentile world. All other prophets speak for Israel. They warn their own land. They predict sal-

vation for the chosen people. Jonah goes to Ninevah, 'that great city,' and brings the message of the Lord to its multitudes. * * *

"This is the Gospel of the Old Testament, the everlasting mercy of God for all His people, His care for them, even for the 'Much Cattle.' This is the same God as He of the New Testament, who cares for His children and for the sparrows that do not fall without His notice. This is what makes the little Book of Jonah one of the most precious in literature." (Book of Life, Volume 4, pages 414-5.)

"Jonah is first heard of in the days of Jeroboam II. It is written that he was sent to predict the victory and expansion of Israel. (2 Kings 14:25.) He was of the village of Gathhepher. Jewish legend represents him as being the son of the widow of Serepta who fed Elijah, but this is not authentic. The story of Jonah is a very interesting and important one and teaches several valuable lessons as follows: (1) The concern of the Lord over the conditions of nations not of Israel; (2) The necessity of obedience to the commandments of the Lord by his authorized servants; (3) The futility of attempting to flee from the presence of the Lord; (4) The forgiveness that follows repentance in the case of peoples as well as individuals; (5) The obligation upon individuals and peoples to accept edicts from the Lord even when they may be contrary to their wishes. The story of Jonah has come in for its share of ridicule and criticism, but it received the stamp of approval of the Lord who uses Jonah as a sign of his own death and resurrection, and also the repentance of the people of Ninevah as a sign against the Jews." (Sunday School Lessons, Gospel Doctrine Department, October 28, 1929.)

"An involuntary smile passes over one's features at the mention of the name of Jonah. For the popular conception sees nothing in this Book but a silly tale, exciting us to derision. Whenever shallow humor prompts people to hold the Old Testament up to ridicule Balaam's ass and Jonah's whole infallibly take precedence.

"I have read the Book of Jonah at least a hundred times, and I will publicly avow, for I am not ashamed of my weakness, that I cannot even now take up this marvelous book, nay, nor even speak of it, without the tears rising to my eyes, and my heart beating higher." (Cornill, "The Prophets of Israel," page 170.)

Third Sunday, October 20, 1929

Lesson 37. Daniel.

References: The Book of Daniel; The

Encyclopedia Britannica, Moulton's "Modern Reader's Bible;" Notes on "The Book of Daniel," pages 1416-17-18.)

Objective: To show that the life of Daniel justifies the sacrifice of martyrs that truth will ultimately prevail; and that eternal rewards are greater than life itself.

Suggestive Grouping:

- I. Historical background necessary to appreciate the Book of Daniel.
- II. The Place of the Book of Daniel Among the other Books of the Prophets.
- III. The Story of the Book.
 - a. The captive Hebrews.
 - b. Nebuchadnezzar's dream and Daniel's Interpretation.
 - c. Daniel becomes a great man.
 - d. The Hebrew youths refuse to worship the image of the king.
 - b. Nebuchadnezzar's Proclamation.
 - e. The fiery furnace.
 - g. The king's second dream.
 - h. Belshazzar's feast.
 - i. The plot against Daniel.
 - j. The Lion's Den.

Lesson Enrichment: "The Book of Daniel was written to help and encourage people in time of trial and persecution. The purpose of the stories was to influence the people to stand fast by their religion, to show them that God would surely save them if they did, and to make plain that God is more powerful than the mightiest kings of the earth.

"The six stories of Daniel and the captive Hebrew boys are told with such vividness and power that they have become universal favorites. The historical details and names in the book may not always be clear, but this does not alter the value of the stories, which lies in them. Plea for courage and faith in God. Right will finally triumph and wrong be overthrown. The man who believes this will 'stand in his own lot to the end of his days.' That is the heroism of faith which this book presents. 'Daniel' is a trumpet-call to courage in the moral battle of life. It sounds a note to which the higher spirits of humanity have always responded."

"The latter part of the book contains symbolism which it is difficult now to understand, but which appeals strongly to the people for whom it is written. It also gives once again in the Old Testament a clearly expressed hope for a future life. The writer has urged his readers to stand firm for the faith, but this in many cases, means death. No reward can come to such in this life, but they will receive a reward in the life to come. 'The problem of God's justice, which is argued in 'Job,' has in 'Daniel'

its final Hebrew answer in the hope of a future life" (Book of Life, Volume 4, page 423.)

"The Book of Daniel deals largely with prophecy concerning the nations of the earth, the Priesthood, and the Kingdom of God, from the days of his writing down to the present day and, in fact, until the Millennial reign. Some of the things he has written are very clear and we have been given the Key by which they may be perfectly understood, but regarding many things pertaining to the last days the matter is not made clear and Daniel was instructed to 'shut up the words and seal the book, even to the time of the end,' and while 'many shall run to and fro, and knowledge shall be increased,' yet the sealed part of Daniel's vision shall remain hidden until the Lord shall declare it. The same is true of the vision of John which covers the same events as the vision of Daniel. It is well, then, for us not to speculate in relation to these matters, but to abide the time of the Lord when he will make them clear." (Sunday School Lessons, Gospel Doctrine Department, October 21, 1928.)

"When the ordinary reader thinks of the Old Testament prophets, he thinks inevitably of the four great figures of Isaiah, Jeremiah, Ezekiel, and Daniel. At the back of his mind there is perhaps a recollection of having seen these four in a stained-glass window or in some great painting. Such a reader is startled to find that the Hebrew Old Testament knows nothing of four great prophets, and that it does not count the Book of Daniel as prophetic writing at all." (A New Commentary on Holy Scripture, page 544.)

Fourth Sunday, October 27, 1929

Lesson 38. Ezra.

References: The Book of Ezra; The Encyclopedia Britannica; "The New Commentary on Holy Scripture," page 281-290; Sunday School Lessons, No. 38.

Objective: The purpose of this lesson is to supply for the student just what the Book of Ezra does for the Old Testament—the historical background of the great post-exilic period.

Suggestive Grouping:

- I. Review of the captivity.
- II. The return from Babylon.
 - a. Review Haggai.
 - b. Review Zechariah.

(The two prophets already considered who were parts of this great movement.)
- III. The Book of Ezra.
 - a. Its place in Bible History.

- b. Its influence on the future of Judaism.
- c. Its purpose.

IV. Ezra the Man—His Life.

Lesson Enrichment: As an aid to historical orientation the following is a list to the Kings of Persia, with their dates and the references in the Old Testament to them. (This list is found on page 282 of "A New Commentary on Holy Scripture." Macmillan Co., 1928, New York.)

Cyrus, 538-529 (B. C.) (Ezra 1:1, 5:13, 6:3).

Cambyses 529-522.

Pseudo-Smerdis, 522.

Darius I, 521-486 (Ezra 4:5; Haggai 1:1; Zechariah 1:1).

Xerxes I, 486-465 (Ezra 4:6)—Ahasueras.

Artaxerxes I, 465-425 (Ezra 4:7-11; Nehemiah 1:1; 2:1; 5:14; 13:6).

Xerxes II, 425.

Darius II, 424-405.

Artaxerxes II, 405-359 (Ezra 7:1).

Artaxerxes III, 359-339.

Arses, 339-336.

Darius III, 336-332 (Nehemiah 12:22).

"The Exile—This important period is perhaps less studied and appreciated than any other period of Jewish history. Yet out of it comes some of the very finest literature of the Old Testament: poems, stories, prophecies. For the second time in its history, Israel passed under the yoke of bondage. We are almost as familiar with the scenes of the first captivity as we are with the countries of modern Europe; for Egypt still lives. Recent discoveries bring the Ancient days even of the great empire very close to us. There are still cities and towns on the Nile, mighty pyramids, temples, and colossal sculptures going back to the time when Israel was in bondage, when Hebrew slaves helped to build those memorials of the past."

"The case of Assyria and Babylon, those great city empires, is far different. These great civilizations, the greatest perhaps, in point of outward magnificence of all times, have completely vanished from the earth. Not a wall, not a temple is standing. There is hardly any portion of the earth poorer, more forlorn, than the region which was the cradle of civilization, the site of the richest, most powerful city of the earth. Many records, however, we have, from the "Books" of the time, written upon clay tablets which were burned into bricks, far more enduring than the papyrus of Egypt. Moreover, the great traveler of ancient times, Herodotus, visited Babylon, not indeed at the height of its glory, but while it was still intact, only one hundred years after

the captivity of the Hebrews." The Book of Life—Volume 4, page 449.)

"Five hundred and thirty-six years before Christ a wonderful new era began for the Hebrew race. They had been under the power of the Empire of Babylon. The best part of the people had been taken to Babylonia, where they had longed in vain for their lost land. Ezekiel and Isaiah 40-66. (Note what was said at the beginning of the lessons on Isaiah about the two Isaiahs—this writer accepts the thesis that Isaiah was written by two different people at different times.—See Book of Mormon, also Elder James E. Talmage's address at the April, 1929, General 99th Annual Conference Proceedings, page 45.) And some psalms show us how strong the longing was. At last, in 539, Babylon fell under the conquering armies of Cyrus, king of the newly formed Empire of Persia, beyond the mountains to the east of Babylon. Cyrus was a wise

king and a great statesman. He knew that discontented groups weakened an Empire, and very soon he gave to the members of various nations who had been brought to Babylon permission to return home. Among these were the Hebrews. They received this permission with great joy; * * *

"Those who came to Jerusalem at first found there a small and weak community of their own people, who had never been taken to Babylon, surrounded and almost swamped by foreigners. * * * Yet they never gave up their religion or their love for their nation, and, by steadfastness even when discouraged, they became the founders of the New Jewish nation, which occupied Palestine in the New Testament times. We may well honor them. Heroism consists, not in never being discouraged, but in never giving up, no matter how discouraged we may be." (Book of Life—Volume 4—page 455.)



General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

LESSONS FOR OCTOBER

Course B—Ages 15, 16, 17

First Sunday, October 6, 1929

Lesson 37. Humility.

Objective: Humility promotes spiritual growth.

In their public ministry, Peter and John impressed the learned Jews as 'unlearned and ignorant men' (Acts 4:13) and, to the same Jews, Jesus was the 'carpenter's son' (Matthew 13:55). The authors of the New Testament books, with the exception of Luke whose Greek is not entirely free from Hebrewisms, did not write reasonably correct Greek. Even Jesus 'increased in wisdom and in stature' (Luke 2:52) and His disciples, though inspired, were not given all abilities and all knowledge. They were to be 'witnesses' of the truth; they were not to demonstrate the truth by performing miracles nor by being subjected to the miracle of being made perfect. They were not to be made machines, but to be themselves.

In abridging the records, of what fault was Mormon conscious?

Have you known the Book of Mormon to be criticized because of its form? How?

Could the books of the New Testament be criticized in like manner? Is it reasonable to think that if a man used faulty English or incorrect Greek that he could not be a prophet of the Lord?

In becoming a prophet, (a) how does a man change? (b) wherein does he remain the same?

What would have to happen if, in becoming a prophet, a man's language were to become faultless?

How do our leaders tend to differ from other men?

How are they like other men?

Compare "humility" and "teachableness."

Which grows the faster spiritually—an egotistical person or one who is humble?

"Whoever enters on a course of discipline with a view to development should assure himself of two things: his actual smallness and his possible largeness." From "The Glory of the Imperfect," by Dr. George H. Palmer.

Are human weaknesses good reasons for not attempting to be strong and great and good?

Second Sunday, October 13, 1929.**Lesson 38. Secret Combinations.**

Texts: Sunday School Lessons, No. 38; Ether 8.

Objective: Our allegiance to the Lord should be undivided.

Though secret societies have often had, and perhaps now have, evil purposes, many have high aims—fraternal, charitable, etc.—and are only exclusive. However the Lord demands the heart and a willing mind. All our time can be spent under His leadership through His servants. There should be no division of our energies nor allegiance.

Suggested Special Assignment (to be given perhaps at beginning of lesson):

What is secret diplomacy?

What is meant by an 'executive session' of a legislative body?

Why are 'executive sessions' and secret diplomacy now generally condemned by public opinion?

Suggested Questions

What was the purpose of secret societies as related in the Book of Ether? Among the Nephites?

What purposes do you think men may have in forming a secret society?

What is the nature of fraternities? sororities? fraternal organizations?

What is there about such that you do not approve?

Do you know of any societies (a) in history, (b) at the present time, that are organized for what you consider evil purposes?

Is there any reason why members of the Church should not belong to secret fraternal orders that aim by right means to further the interests of their members?

If a 'Mormon' is also a Woodman, an Elk or a Mason, etc., what does that indicate to you?

Third Sunday, October 20, 1929**Lesson 39. No Faith, No Testimony.**

Texts: Sunday School Lessons, No. 39; Ether 12:1-22.

Objective: For ye receive no witness until after the trial of your faith.

Suggested Questions

Why did Ether have a testimony of the Gospel?

Why did not those whom he called to repentance have a testimony?

What is a testimony? How is it obtained? When?

Who is more likely to receive a testimony soon after baptism—a convert in the missionary field or someone born in the Church? Why?

Is there any way to explain the testimony of Karl G. Maeser following his baptism?

Why should no witness (testimony) be received until after a trial of faith?

Can you give examples of great testimonies following severe trials of faith?

Why are missionaries more likely to have a testimony than young men and women of their age at home?

Why have a few (good) elderly people and more young people no strong feeling that they have a testimony?

Why is a testimony desirable?

What should one do to get one?

Will "efficiency," etc., in Church work bring a testimony?

Why must we also seek a testimony?

With what motives must our desire for a testimony be inspired? (Willingness to obey the will of the Lord, love for our fellows, desire to serve, etc.)

Suggested Individual Assignments

Search in the biographies of prominent Church leaders, past and present, and learn under what conditions they have received their "witness" of the truth.

Fourth Sunday, October 27, 1929**Lesson 40. Gospel Ordinances.**

Texts: Sunday School Lessons, No. 40; Moroni 2, 3, 4, 5, 6.

Objective: The ordinances in the Book of Mormon are full of meaning.

Suggested Questions

Why do you think the form of (a) the baptismal formula, (b) the blessings on the bread and wine, (c) the ordination of priests and deacons, particularly fitting?

Could any part of a. b. c. be dispensed with without impairing its meaning?

What value would attach to the forms used by the apostles in Palestine had they been preserved? (Disputes as to the purpose and nature of the sacrament, the purpose and manner of baptism, etc., would be impossible.)

What significance should we attach to the (a) baptismal form, (b) sacramental prayers, (c) ordinances to the priesthood?

CHURCH HISTORY DEPARTMENT

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR OCTOBER

Ages 10 and 11

First Sunday, October 6, 1929

Lesson 39. Organization of the Presidency.

Text: Sunday School Lessons, No. 39.
Supplementary References: "Essentials of Church History," Smith, p. 460, 462-475; "One Hundred Years of Mormonism," Evans, pp. 443-449; "History of Utah," Vol. I, pp. 355, 356, 377-379; "William Clayton's Journal, pp. 346-378.

Objective: When the Lord had schooled the Saints sufficiently, they unanimously accepted by divine appointment Brigham Young to be the second President of the Church.

Organization of Material:

- I. Return of Church Leaders to Winter Quarters, 1032 miles, leaving August 17, 1847, and arriving October 31st, about two and a half months. Incidents by the way.
- II. The Presidency Organized. Order of selection and its personnel, date, etc.
- III. The movement across the River to Council Bluffs (Kanesville).
- IV. The great immigration of 1848, led by New Presidency.
- V. Miracle of the Gulls, prophecy of President Kimball, and other incidents.

Lesson Enrichment:

1. All told, there returned with Brigham Young 180 men, 36 wagons, 79 mules and 71 horses. When about three hundred miles east of the valley while on the Sweetwater, about 1500 people in the second big company were met. "Those brethren (westward bound) prepared a big feast in the wilderness. They made it a sort of a surprise party, the pioneers being unexpectedly introduced to the richly-laden table. The feast consisted of roast and boiled beef, pies, cakes, biscuits, butter, peach sauce, sugar, and a great variety of good things. In the evening the camp had a dance, but the Twelve met in council to adjust important business." The cunning Red Men, two hundred in number, taking advantage of the White Man's desire to feast and dance, swooped down upon the horses and stole about fifty, a few of which

were recovered. Now came the real test of brotherhood! President Young called for all parties to donate animals to those Saints left without teams. By noon the next day the demand being met, the camps were on their way, some toward Winter Quarters, the others for the Valley. This second big company, carrying many women and children, suffered from hardships and sickness. President Heber J. Grant's father, Jedediah M. Grant, lost his six month's old baby girl, and a few days later his wife also. He finally reached the valley with one little girl. Others likewise suffered losses.

2. Oliver Cowdery, one of the Three Witnesses, returns to the Church at Winter Quarters about a week before Brigham Young arrived there. (His testimony should be read, *Essentials*, p. 469, or *Biographical Encyclopedia*, Vol. 1, p. 250, by Jensen.)

Application: We today, the same as did the Church at Winter Quarters in 1847, raise our hands and sustain our leaders as "Prophets, Seers and Revelators" to the Church of Jesus Christ of Latter-day Saints. This "oath of acceptance" by uplifted hands binds every member to follow the instructions of God's servants. Different ways of obedience should be illustrated.

Second Sunday, October 13, 1929

Lesson 40. Early Life in the Rockies.

Text: Sunday School Lessons, No. 40.

Supplementary References: "Essentials in Church History," Smith, pp. 467-484; "Popular History of Utah," pp. 53-86; "Founding of Utah," Young, pp. 176-232.

Objective: As tilling the desert soil, building pleasant homes and establishing towns was a goodly part of the Mormon belief, they set to work with a right good will. It should not be forgotten, that schoolhouses and places of worship were among the first buildings to be erected.

Organization of Material:

- I. Conditions of country when first found by Saints.
- II. Religious, social, political elements necessary for permanent growth.
- III. The successful planting of new settlements.
- IV. Reasons why Brigham Young ranks

high among colonizers of the world.

- V. The Perpetual Emigration Fund.
 - 1. Purpose, how operated, value.
- VI. First forms of government in the Great Basin.
 - a. "The Provisional State of Deseret."
 - b. "The Territory of Utah."
 - c. The President of the Church presided over the government.
 - d. Local government and later changes.
- VII. Commendation from Eastern Visitors.

Lesson Enrichment: Dr. Goodwin from the California University in Trans-Mississippi West says, "Salt Lake City, or the City of the Great Salt Lake, as it was called up to the time of its incorporation in 1851, was laid out on a magnificent scale. The streets ran at right angles and were a hundred thirty-two feet wide with sidewalks twenty feet in width. The blocks were six hundred and sixty feet square and were divided into eight lots, each containing an acre and a quarter of ground. A city ordinance provided that each house should be placed back twenty feet from the front line of the lot, the intervening space being reserved for shrubbery and trees. Upon the square reserved for public buildings (Temple Lot) an immense shed was erected which would accommodate three thousand people. It was called the 'Bowery' and was used as a place of worship until the construction of the temple (and tabernacle). The houses were built of adobe or sun-dried brick, principally, making a very neat appearance and proving warm and comfortable during the winter months. As early as 1850, however, the wisdom of Brigham Young and his followers in selecting the location for the city was evident." Stansbury, the Government engineer arriving here in 1849, enthusiastically declared, "The irrigation canals which flow before every door, furnish abundance of water for the nourishment of shade trees, and the open space between each building, and the pavement before it, when planted with shrubbery and adorned with flowers, will make this one of the most lovely spots between the Mississippi and the Pacific."

Quoting Goodwin, "By April, 1852 (five years after first arrival of Pioneers). Young was able to announce that two potteries were in operation in the city besides a nail factory, a wooden bowl factory, and many grist and saw mills. A small woolen factory was also under construction. Thrift, industry, and cooperation were Mormon characteristics."

Now from Stansbury again, "An un-

failing stream of pure sweet water flowed through the city and by an ingenious mode of irrigation, is made to traverse each side of the street, whence it is led into each garden spot, spreading life, verdure and beauty over what was heretofore a barren waste." Many public works were early begun and employment "on the public works has been the means of giving many an influential business man his start in life." The early Mormons followed the theory that "land belonged to the Lord, and his Saints are to use so much as each can work profitably." Goodwin sums up by saying, "The accomplishment of this thing indicated organization. The commanding genius of it was Brigham Young. He did the planning and the direction. He supported the weak, warned the negligent, chastized the indolent, and encouraged and rewarded the industrious. His word was the law of the land. The Government was purely ecclesiastical. Even the secular officers were, as a rule, chosen by the people at their religious meetings over which apostles or elders presided." As to the Mormon courts, Stansbury adds, "The decisions were remarkable for fairness and impartiality, and if not submitted to, were sternly enforced by the whole power of the community." (Also see *Foundings of Utah*, Young, pp. 158-164.)

Application: Let the students understand through numerous illustrations that thrift, industry and cooperation were truly Mormon acquisitions if not endowments; and that any boy or girl, social group large or small restricts and bounds itself in proportion that these dynamic qualities are lacking.

Third Sunday, October 20, 1929

Lesson 41. The Hand Cart Companies.

Text: Sunday School Lessons, Number 41.

Supplementary References: "Essentials in Church History," pp. 484-493; "Foundings of Utah," Young, pp. 129-151; "One Hundred Years of Mormonism," pp. 442-449; "History of Utah," Whitney, Vol. 1, pp. 547-566.

Objective: While the lord oftentimes calls his people to make severe sacrifices, sometimes rigid and painful, still if His word through Brigham Young to the hand-cart companies, "to start early" had been strictly observed, two hundred people would have reached the valley that found graves by the roadside.

Organization of Material:

- I. Church Advises Organization of Hand-cart Companies.
 - a. Reasons.
 - b. Possibilities.

- II. Success of the Ellsworth, McArthur and Bunker Groups.
Reasons for success.
- III. Disaster follows the Willie and Martin Companies.
a. Reason for disaster.
b. Rescued and brought into the valley.
c. Losses.

Lesson Enrichment: Here was one of their songs, let students learn it:
"Some must push and some must pull
As we go marching up the hill.
As merrily on the way we go
Until we reach the valley, Oh."

Without exception, the saddest story in Mormon Pioneer life is written about the Hand-cart companies of 1856. Within four years more than 4000 men, women and children trudged some twelve or thirteen hundred miles across the plains pushing all their earthly belongings. In spite of the losses by one or two late companies, the movement was a successful one. It must be remembered that at this period thousands of people were fleeing from the death grip of the Crimean War in Europe, this being one reason why so many flocked to the western frontier. They were but following the advice, "Come out of Babylon, that ye be not partakers of her plagues."

These new-comers being poor, could not buy outfits. Therefore they delighted to accept any means whereby Zion might be reached. John Jaques a member of the Martin company, has left the following, "It was the last ford (on the Sweetwater) that the company waded over. The water was no less than two feet deep, and it was intensely cold. The ice was three or four inches thick and the stream was about forty yards wide. When the hand-carts arrived at the bank of the river, one poor fellow who was greatly worn down with travel, exclaimed: 'Oh, dear I can't go through with that!' His heart sank within him, and he burst into tears. But his heroic wife came to his aid, and in a sympathetic tone said: 'Don't cry, Jimmie. I'll pull the handcart for you.' In crossing the river the shins and limbs of the waders came in contact with cakes of ice, which inflicted wounds upon them that did not heal until long after reaching the valley."

Application: Like the hand-cart company, each one of us struggles under responsibility, moving upward or downward. He that is lacking in faith, perseverance, and a willingness to do his utmost must rest by the wayside, pining over the short marches of life. Let some of the students tell about some of the rivers they forded in order to get to

your class today. Thus they will gain strength for future difficulties.

Fourth Sunday, October 27, 1929

Lesson 42. Indian Troubles.

Text: Sunday School Lessons, No. 42. Supplementary references: "Founding of Utah," pp. 267-292; "History of Utah," Vol. 1, pp. 422-432, 513, 529; "History of Utah," Bancroft, pp. 273, 274, 278, 308-310, 313, 471-480, 630-639; "Popular History of Utah," Whitney, pp. 97-105, 129-141.

Organization of Material:

- I. The Causes of Indian Troubles.
 - a. The infringement on Indian territory.
 - b. The prohibition of slave traffic.
 - c. The Indian's standards of what was right.
 - d. They fail to recognize the white man's point of view.
- II. The Conflicts.
 - a. Walker War of 1853.
 1. In Utah, Juab and Sanpete valleys.
 2. The Gunnison massacre.
 - b. The Black Hawk War, 1865.
 1. The massacre at Ephraim.
 2. Intermittent attacks and killing in various sections.
 3. The abandonment of settlements.
 4. The peace treaty, 1872.
- III. The Indian policy of Brigham Young.

"It is cheaper to feed the Indians than to fight them."
- IV. Purpose of Indian Reservations.

The National Government provides for Indian needs.

Lesson Enrichment: In a Government report issued 1854, we read, "The Utes are hardy and athletic Indians, and can endure much hardship and fatigue. They are brave, impudent and war-like and are reputed to be the best fighters in the territory, both as regards to skill and courage. They are of a revengeful disposition and believe in the doctrine of retaliation in all its length and breadth, and never forget an injury. They are well skilled in the use of firearms and are generally well equipped with rifles, which they handle with great dexterity, and shoot with accuracy." Levi Edgar Young says, "The Indians of the Great Basin belong to the family of the Shoshones, which was originally divided into a number of tribes, among whom were the Bannocks, Utes, Paiutes and Comanches." The present Indian population of Utah is about 3000.

When President Young and his aids went into the mountains and met Walker and his chiefs, during the council, Walker said, "Wakara has heard all the talk of the good Mormon Chief. No like to go to war with him. Sometimes Wakara take his young men and go far away to sell horses. When he is absent, Americats come and kill his wife and children. Why not come and fight when Wakara is at home? Wakara is accused of killing Captain Gunnison. Wakara did not! Wakara 300 miles away when Americat Chief was slain. Americat soldiers hunt Wakara to kill him, but no find him. Wakara hear it. Wakara come home. Why not Americats take Wakara? He is not armed. Wakara heart very sore. Americats kill Paravan Indian Chief and Indian woman. Paravan young men watch for Americats and kill them, because Great Spirit say 'Americats kill Indian, Indian kill Americats.'

"Wakara no want fight more. Wakara love Mormon Chief. He is good man. When Mormon first come to live on Wakara's land, Wakara give him welcome. He give Wakara plenty of bread and clothes to cover his wife and children. Wakara no want to fight Mormons; Mormon Chief very good man; he bring plenty oxen to Wakara. Wakara talk last night to Payede, to Kakutah, Sanpete, Parvain—all Indian say 'No fight Mormons or Americats more.' If Indian kill white man again, Wakara make Indian howl." Following this the peace pipe was smoked and the Indians never fought any more. In fact Walker accompanied President Young on his visits to other Indians.

Application: Let the children see that the fault was not all on the side of the Indian. Revenge and retaliation are the seat of most personal and national strife. Can you illustrate?

My Dreams

By May D. Martineau

I like to dream dreams, build castles in air;
I like to paint pictures, see visions fair;
To live in a world of romance and song,
And dwell thus in fancy all the day long.

Sometimes I'm a poet and paint with my pen
Wonderful pictures of the doings of men;
Or join in the praises of all things sublime—
The birds and the flowers and nature divine.

Sometimes I'm an artist, as with brush and paint
I picture the forest, or scenes old and quaint,
Where vessels with sails, in the dim long ago,
Dropped anchor to shelter from hurricanes' woe.

Sometimes I'm a minstrel and roam o'er the lea,
And cheer up the weary, with bright melody;
Or pour out my soul in love songs so sweet,
As the moon shining brightly, I kneel at her feet.

Sometimes I'm a sailor and sail the deep main
To strange, foreign climes, where enchantment has lain
For ages and ages, and still reigns supreme,
For all who adventure long for and dream.

Sometimes I'm like Lindbergh, and sail through the sky,
As steeples and towers and cities pass by,
And great is my prowess, so daring and brave,
As proudly I fly where the Stars and Stripes wave.

And this is the dream I like best of all,
To be of great service where'er duty call;
To carry the mail or a pilot to be,
Where most I can serve humanity.

PRIMARY DEPARTMENT

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giaque

LESSONS FOR OCTOBER

First Sunday, October 6, 1929

Lesson 36. A Thief Punished.

Text: Joshua 7, 8; Sunday School Lessons, No. 36.

Objective: Honesty not thievery brings God's approval.

Memory Gem:

Honest, kind and true I'll be,
And pure in every thought and word,
That God in heaven watching me,
Will know His teachings I have heard.

Song: "Dare to Do Right," Primary Song Book.

Organization of Material:

I. Achan Disobeys the Lord's Command.

- a. Takes gold, garments, money.
- b. Secretes them in his tent.

II. Israel Disappointed at Ai.

- a. The spies report favorably.
- b. Army ill prepared meets defeat.
- c. Joshua's despair.
- d. The Lord announces that Israel hath sinned.

III. The Offender Punished.

- a. Lots cast to find him.
- b. He admits his guilt.
- c. His life, the punishment.

IV. Israel is Now Successful.

- a. The city of Ai is taken.
- b. Thanksgiving offered to God.

Point of Contact: The following story may be used as an approach to the lesson or as an illustration.

An old Indian once asked a white man to give him some of the candy beans which he was eating. The man gave him a loose handful from his pocket. The next day the Indian came back and asked for the white man. "For," said he, "I found a quarter of a dollar among the candy beans." "Why don't you keep it," asked a person standing by. "I've got a good man and a bad man here," said the Indian, pointing to his breast, "and the good man say 'It is not yours, give it back to the owner.' The bad man say, 'Never mind, you got it, and it is your own now.' The good man say, 'No, no, you must not keep it.' So I didn't know what to do; and I thought to go to sleep; but the good man and the bad man kept talking all night, and troubled me; and now when I bring the money back, I feel good."

Application: When we find money or articles on the street what shall we do

with them? To whom do flowers in a public park belong? Who has a right to pick them? Who has a right to pick flowers from any home? When our brothers or sisters have some articles which are attractive to us and which we would like to borrow, what should we do first? Why should we ask for permission to borrow them? Strong folks have the power to look at pretty things without having a desire to have them.

Second Sunday, October 13, 1929

Lesson 37. Israel in Trouble.

Text: Judges 6:1-25; Sunday School Lessons, No. 37.

Objective: Divine strength comes to God's servants who seek to know and to do His will.

Memory Gem: "Now and always will I serve the God of Israel."

Song: "We Bow Our Hearts," Kindergarten and Primary Songs—Thomasson.

Organization of Material:

I. Introduction.

a. For many years the Israelites prosper.

- 1. One victory gained after another.

- 2. Joshua becomes strong in the strength of the Lord.

- 3. He divides the land among the ten tribes.

- 4. Peace reigns in the promised land.

b. The great general Joshua says farewell.

- 1. He reviews God's goodness.

- 2. As his people promise to serve the Lord.

II. The Israelites in Distress.

- a. They sin against God.

- 1. By worshipping idols.

- 2. By disobedience to other laws.

- b. They are oppressed by the Midianites.

- c. They appeal to the God of Israel.

III. The Lord in Mercy Offers Assistance.

- a. A prophet sent to them.

- b. An angel with a message visits Gideon.

- c. Gideon is called by God to save Israel.

Point of Contact: Questions similar to the following may be asked and answered. Have you ever prayed to the Lord to give you strength to do a certain task well? As you performed that task

did you feel that you had more strength than you generally have? Once a young girl was to play the piano in a recital. She prayed to the Lord to help her to keep from being frightened. When the time came for her to play she was frightened until she started to play and then she became calm and her hands remained steady and natural. What experience have you had when you have been called upon to give one of the "Two and a Half Minute" Sunday School talks in the general assembly? What experiences have you heard missionaries tell about being helped?

Application: If every child has a mission to perform, how is he to know what that mission is? What makes you think it is wise to pray constantly to the Lord to help you to know what he wishes you to do? Parents often are the ones who help us to find our life's work, so what should be our attitude towards our parents always? What should always be our answer when the Bishop or the Sunday School Superintendent asks us to do something?

Third Sunday, October 20, 1929

Lesson 38. Gideon Becomes a Servant of God.

Texts: Judges 6:25-40; 7:1, 2; Sunday School Lessons, No. 38.

Objective: Divine strength comes to God's servants who seek to know and to do His will.

Memory Gem: "Thou shalt worship the Lord, thy God, and Him only shalt thou serve."

Song: "I'll Serve the Lord While I Am Young," Sunday School Song Book.

Organization of Material:

- I. Gideon Instructed to Worship the God of Israel.
 - a. In vision he is told to offer sacrifice.
 1. To destroy Baal's altar.
 2. To cut down the grove near it.
 3. To build a new altar unto God.
- II. He Builds an Altar Unto the Lord.
 - a. He calls ten of his servants to assist him.
 1. They work at night.
 2. They build and they worship the Lord unseen by his father's household.
 - b. His Father refuses to chastise him.
 1. His father asks that Baal plead for himself.
- III. He Becomes a Soldier Leader.
 - a. He calls an army to him.
 - Why?
 - b. He asks for more assurance as to his mission.
 - c. Two wonders shown him by the Lord.

1. The wet fleece.
2. The dry fleece.
- d. He makes preparations for the battle.

Point of Contact: Study the first paragraph of this lesson as it appears on the leaflet and help the children to tell what kinds of gods there are and who the God is that they worship.

Application: If the Lord would send an angel to visit a modest farmer like Gideon surely He will find a way to let us know what He wishes us to do. What reason have you to think that He will need servants and handmaidens when we are a little older? Name one way that we may prepare ourselves to be one of God's servants.

Fourth Sunday, October 27, 1929

Lesson 39. Gideon's Pitcher Warfare.

Texts: Judges 7; Sunday School Lessons, No. 39.

Objective: Divine strength comes to God's servants who seek to know and to do His will.

Memory Gem: And Gideon said, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you."

Songs: "Dearest Children, God is Near You," S. S. Song Book; "God is Good"—Songs For the Little Child—Baker & Kohlsaat.

Organization of Material (Groupings):

- I. The Lord chooses Gideon's Army.

(It is suggested that the teachers fill in the subdivision.)
- II. Gideon's Plan of Attack.
- III. The Defeat of the Enemy.

Point of Contact: Show the picture, "Crossing the Jordan" (Bible and Church History Stories, page 114) and let the children tell about the remarkable way in which the people passed over the river. Show also the picture of Joshua at Jericho found in last month's Juvenile Instructor.

When one thinks of a battle one generally thinks of noise and bloodshed, but the battles which the Lord has directed have often been quite different. Tell about the battle which caused the fall of Jericho. Wherein was it different from other battles? Today's story is another one of strange and remarkable warfare.

Application: Let the children recall some of the wonders which the Lord has performed in the stories which we have had this month. Then let them name some of the good qualities which Gideon possessed. What good quality do they think stands out very strongly in his dealings with the Lord? What quality might be profitable for children of our age to have?

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Witbeck

LESSONS FOR OCTOBER

First Sunday, October 6, 1929

The Three Cakes

(See story, page 485, Children's Section, this issue)

Objective: Happiness comes to those who give with a willing unselfish spirit.

Application: Which of these boys was really the happiest, and to be most loved by others? Of course, the one who forgot himself and thought of someone else.

Every day in our lives, we have the opportunity to share that which we have with some member of the family or a friend. But unless we give it gladly it will not be appreciated and we will not feel the real joy of giving.

Elsie's baby brother lifted his pudding dish in his two fat hands. "More! More!" he said.

"There isn't any more pudding, dear," mama answered gently.

"He can have mine," Alec cried, generously; "all of it."

"An' mine, too," cried Beth.

Two saucers of rice pudding slid over the table toward baby, and two round faces beamed with conscious liberality.

"He can have half of mine," little Elsie said, quickly pushing her saucer across, too.

"That will be just enough, Elsie," said Mama, dividing the pudding and giving baby half. "Thank you, dear."

"Well, I don't like rice pudding," said Alec.

"Neither do I," Beth said, "She can have all mine, I don't want it."

Elsie was very fond of rice pudding but she was willing to share with her brother. She was the most generous.

-Watchword.

Gem:

"Little hearts will happy be,
If little eyes will always see
That little hands do work for Thee,
Our Savior King."

Rest Exercise: Dramatize the song, "Nature's Goodnight," p. 22, Patty Hill's Song Stories.

Songs for the Month: "Two Hands Now Let Us Show," Frances K. Thomsen, Kindergarten and Primary Songs; "Nature's Goodnight," Patty Hill's Song Stories.

Second Sunday, October 13, 1929

Lesson 28. The Widow's Offering.

Text: Mark 12:41-44; Luke 21:1-4; "Sunday Morning in the Kindergarten."

Objective: It is not the amount of the gift but the spirit in which it is given that counts with our Heavenly Father. Organization of Material:

I. Jesus at the Temple.

- a. The temple a beautiful place of worship.
- b. Jesus preaching to the people.
- c. He sits near the money box.
- d. The rich and poor bring offerings.

II. The Widow Gives Her Mite.

- a. Her poverty.
- 1. She worked hard for a living.
- 2. Her children need food.
- b. Desire to help the Lord's work.
- c. Gives all her money.
- d. Jesus rejoices.

III. Jesus Comments on Giving.

- a. Others have cast much but only a part of their all.
- b. The widow has been willing to give "her all."
- c. She has given more than all the others.

Lesson Enrichment: The lesson setting brings us to the harvest time when the Lord rewards our faith in the planting and of course at this time we should rejoice in paying the Lord that which is His—our tithes—when we earn, and to the children the dime fund, etc. In this beautiful lesson is brought out the greatest blessings the Lord gives to man while on earth—that feeling associated with giving. We may receive and receive; some of us stay on the receiving end all our lives, but those who do will never experience the thrill of the higher law of giving. We may give in other things besides money—in service, in the little things we do for others—for our parents, brothers, sisters, friends or neighbors. The essence of charity is in self-denial. One coin out of a little is better than a treasure out of much, for it is not considered how much is given but how much remains after the gift. One great writer has said, "The greedy family makes the grafting citizens. The grasping home makes the pugnacious disturber of the public peace." The infant approaches social living by the pathway of the society of the family and early associations. We all go out into life through widening circles. First the mothers arms, then

the family, the neighborhood, the religious and social activities, the state, the nation and the world life. "The habit of generosity," says Beecher, "is like oil on machinery; it makes life run smoothly and there is more in it to teach men to love their fellows than all the preaching in the world." Tell the story of the boy scouts who chopped the widow's wood.

Gem: Same as for last Sunday.

Rest Exercise: Pretend at doing helpful deeds for a widow. (Name one in the ward whom some of the children know.) Chop kindling, sweep walks, run errands, etc.

God Needs More Helpers

"Oh, Mother," cried Ruth, as she ran into the house from school, "Julia Rice hasn't been at school for two days! We all wondered what was the matter. The visiting nurse called at her home and what do you think she found out?"

"Julia hasn't enough warm clothes and no coal or wood to burn to keep her warm and no food to eat at all."

"Mother, I wish they had as many good things as we have."

"So do I, my little girl," said Mother. "God loves all His children dearly, and would like everyone to have plenty. So He wants those who have all they need to share with others all they can."

"I wish we could help Julia."

"We will," said Mother, so they visited her home and made Julia and her parents happy by sharing with them. And the strange thing was that both Ruth and her mother were happier than they had ever been in all their lives. Don't you think it was because they had shared what they had with someone else.

Third Sunday, October 20, 1929

Lesson 29. Elijah and the Widow.

Texts: I Kings 17:8-16; "Sunday Morning in the Kindergarten."

Objective: God blesses those who help his servants.

Organization of Material.

I. Elijah Seeks a New Home.

- a. Elijah a servant of God.
- b. Is in need of food and shelter.
A famine in the land.
- c. Is directed from the wilderness by the Lord.

II. He Asks For Water and Food.

- a. Of a widow by the gate of the city.
 - 1. Her situation.
 - 2. Her willingness to bring water.
 - 3. Hesitated about bringing food.
- b. His promise that she should not go hungry.

1. If she will bring a little cake for him first.
 - a. As a test of her faith.
 2. She brings food.
- III. His Promise Fulfilled.
- a. Elijah and the widow's family sustained.
 - 1. "The meal wastes not."
 - 2. "The oil fails not."
 - 3. "They did eat many days."

Lesson Enrichment: The widow had garnered for the famine and her supply was nearly exhausted, but through helping a servant of the Lord it became limitless. Our supplies also can be increased and our days made happy by helping God's servants. Just the same as our salary check is signed, and waiting for us at the end of our period of work so also has the Lord signed His approval for our blessings if we live for them. Try me and see, says the Lord, for I will pour out upon you greater blessings than you can contain. No matter how rich or poor, we should share with others, especially the servants of the Lord.

Name ways in which we all could help.

The little child comes into the world with a generous and loving heart. He will divide with anyone his toys or his candy. It is only when life opens more before him, and he sees and feels from older ones that he becomes selfish. It is a help to generosity when a child has to share his playthings with brother or sister. Then he learns that all things in the world were not made for him alone. Appreciation for what he gets from others is a valuable help toward encouraging generosity. Even with older ones the "thank you" adds much to continued sharing. Let us share graciously. It is possible to give in such a way as to make the gift valueless. If the gift isn't a sacrifice it does not produce the greatest good within. The words of Lowell, "The gift without the giver is bare," should be impressed in spirit as well as in words. We not only bring soul satisfaction by thus giving but be bring succor to others and blessings from our Heavenly Father, "For he who gives himself with his alms feeds three, himself, his hungering neighbor and me." Children who grow up selfish and stingy are not fostering the principles which make for good tithe payers or free givers of service in their later lives.

"Mother, where does our milk come from," asked three-year-old Danny, stopping in the midst of his cooling drink on a warm August day.

"Why, Mrs. Moore's black and white cow gave you the milk, dear. You remember we watched her going down the road last night. Tom brought the milk

over and put it on our porch. What do you say to him for bringing your milk?"

"Thank you," said Danny, triumphantly.

"And what shall we say to the cow?"

"Thank you." He waved happily in the direction of the Moore's barn and lane where he had spent many blissful evenings watching Tom drive in the cows.

Gem:

"I shall do some good in the world today, I shall help someone in need."

Rest Exercises: Today we shall visit Sister ___, a widow. We shall sing some cheerful songs for her and leave our pennies on her table.

Fourth Sunday, October 27, 1929

Lesson 30. Elisha and the Woman of Shunem

Text: "Sunday Morning in the Kindergarten."

Objective:

Organization of Material:

I. Elisha a Prophet of God.

- a. His labors take him from city to city.
- b. He goes about doing good.
- c. His standing good in the community.

II. The Woman of Shunem Offers Him Hospitality.

- a. She invites him to rest and to eat.
- b. He continues his visits.
- c. A room built and furnished for him.

1. He makes it his headquarters.

III. Elisha Blesses Her.

- a. He desires to repay her.
- 1. She was not in need of wealth or position.
- But she had no children.

- b. He promises her a son.
- c. The Lord honors His promise.

Lesson Enrichment: Jesus rendered the greatest service of all and because of that service he became the Savior of the world. In proportion to our service can we claim the higher degrees of glory in the eternal world. Every time we let a child help us to do something useful, however small it may be, we are aiding him to learn the joy of service and implanting a line of thought which later will bear fruit in deeds of service. So from the first possible moment teach the child to serve. Help him to make gifts. Help him to create and carry out his plans to do things for others. If he has a garden let him take flowers to someone who has none. An offering of vegetables, of eggs for the poor widow or sick, are services which children can do with joy and satisfaction. The story is told of Benjamin Franklin that he was once asked to pay for the college education of a promising youth. He refused to give, but said that he would lend the

money, and when he had drawn up the papers it was found that the loan was to be repaid not to himself, but by doing the same service to some other youth who needed it. And that this chain of service was to keep up. Thus it is possible that some student today is enjoying the advantages provided by Benjamin Franklin a hundred years ago.

In how many homes could you hear, as Mother return from shopping, "Mama, did you buy me something?" Contrast this with the girl who rushes home from school to surprise her mother by having supper ready upon her return from shopping, tired and hungry. If we encourage children to do little favors for us, especially surprises, they will enjoy the doing much more than the receiving.

One day little Dora was busy at the ironing table smoothing the towels and stockings.

"Isn't it hard work for the little arms?" I asked.

A look of sunshine came into her face as she glanced towards her mother who was rocking the baby.

"It isn't hard work when I do it for Mama," she said softly.

Helping Mother

Would you think that just a tiny little girl could do anything to help her mother? Little Betty thought of this one day, and Betty's Mother you know was ill and and all she could do was to sit and knit. So little Betty brought her mama a stool to put her feet on. Then she said, "I'll help Mama, too, by being a good girl all day, so Mama can rest and get well." What other things could you think of that Betty could do to help Mother? And can you do even more things to help your mother than Betty did?

Mother dear, we love you
And you love us, too,
You work so very hard for us,
We want to work for you.

Gem: Review the gem for the first Sunday.

Rest Exercise: How may we show courtesy and respect to the ward teachers who represent the Church in visiting once each month. The Bishopric, either, when they come to our homes. Shake their hands. Take their hats. Bring a chair for them.

Present each child with a cut-out house on which is written, "I will be kind to all who visit my home."

The Question Box.

Teachers: Are we doing our part to create and maintain good order during the Sunday School session, or do we leave it entirely to the one conducting the exercises?



The Three Cakes

Once upon a time there was a little boy named Henry, who was away from his home at a boarding school.

He was a very special kind of boy, forever at his books, and he happened once to get to the very top of his class. When his mother learned of it, she got up early in the morning and said to the cook, "Cook, you must make a cake for Henry, who has been very good at school!"

"With all my heart," said the cook, and she made a cake. It was as big as—let me see—as big as the moon, as we see it in the sky. It was stuffed with nuts, and raisins and figs, and candied fruit peel, and over it all was an icing of sugar, thick, and smooth, and very white. When the cake was finished the cook put on her bonnet and carried it to the school.

When Henry first saw it, he jumped up and down. He was not patient enough to wait for a knife, but he fell upon the cake tooth and finger. He ate and ate until school began, and after school was over he ate and ate again. At night he ate again until bedtime, and once in the night he awoke and ate some more.

But the next day when the dinner bell rang, Henry was not hungry, and was vexed to see how heartily the other children ate. You may be sure that for days and days Henry was quite ill and could not play with his friends.

Now there was another boy in the same school, whose name was Francis. He had written his mother a very pretty letter without one misspelled word or blot, and so his mother, like

the mother of Henry, sent him a great cake.

Francis decided that he would not be so unwise as to follow the example of Henry, so he took the cake, and he watched to see that no one was looking, then he slipped up to his room and put the cake in his box under lock and key. Every day at play time he used to slip away from his companions, go upstairs on tiptoe, and cut off a tolerable slice of his cake which he would eat himself. For a whole week did he keep this up, but alas—the cake was so exceedingly large! At last the cake grew dry and then it became moldy and Francis with great reluctance, was obliged to throw it away.

There was a third little gentleman who went to the same school as Henry and Francis, and his name was Charles. One day his dear mother sent him a cake. No sooner had it arrived than Charles called his friends all about him and said:

"Come! Look at what my mother has sent me. You must each one have a piece." So the children all got around the cake and Charles divided it with a knife into as many pieces as he had invited boys, with one piece over, for himself. His own piece he said he would eat the next day, and he began playing games with the boys.

But a very short time had passed, as they were playing, when a poor man who was carrying a fiddle came into the school yard. He had a very long gray beard, and he was guided by a little dog who went before him, for the old man was blind.

The children noticed how carefully the little dog led the way, and how he shook a bell which hung from his collar, as if to say "Do not run against my master."

The old man sat down upon a stone, and said:

"My dear little gentlemen, I will play you all the pretty tunes I know, if you will give me leave."

The children wished for nothing half so much as to hear the music so the old man put his violin in tune and began to play sweet music.

But Charles who was standing close by him, noticed that while he played his jolliest tunes, a tear ran down his cheeks. And Charles asked him why he wept.

"Because," said the old man, "I am hungry. I have no one in the world to feed me, or my faithful dog."

Then Charles felt like crying, too, and he ran to get the piece of cake which he had saved to eat himself. He brought it out with joy, and as he ran along he said:

"Here good man, here is some cake for you."

Then Charles put the cake into the old man's hands and he, laying down his fiddle, wiped his eyes and began to eat. At every piece he put into his mouth he gave a bit to his faithful little dog, who ate from his hand; and Charles standing by, had more pleasure than if he had eaten the cake himself.

—Adapted from French Tales.

Tiny Ted and the Temper-Tykes

By Estelle Webb Thomas

Tiny Ted is a curly-head,
And friends and family have often
said,
"When Ted is good, he's so very sweet
He seems like something that's good to
eat!"

His eyes are gray, and a laughing fay
Hides in their depths the live-long day;
And draws the long-fringed curtains
tight,
To slumber there throughout the night.

The kisses grow in a tempting row,
Right under his chin where it's white
as snow;
And the back of his neck where it's
soft as down,
And the sun has kissed it brown as
brown.
Through his ruby lips the laughter
slips,
And a funny baby language trips:

But the game goes wrong; and there
troupe along
The Temper-Tykes, in a fearful
throng!
With an angry buzz and thrashing
wings
They torture Ted with their cruel
stings!





Then fold their wings—the dreadful things!

What pain and grief their visit brings!
—Slip down his throat with an awful roar,

And things are dreadfuller than before!

He throws his toys at the other boys,
(While the Temper-Tykes make a fearful noise!)

And sometimes even screams at his mother!

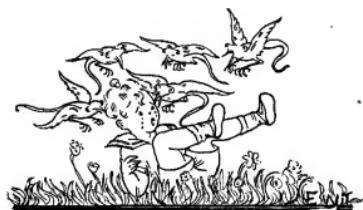
Or maybe *strikes* his only brother!

And he talks, and sings, and romps and plays,

And gives us joy in a thousand ways.
They flood his eyes, where the sweet fay lies,

With salty tears, and he cries and cries!

Till he almost drowns the laughing fay,
Who has to flee for his life away!



O, you'll agree it is sad to see
Those Temper-Tykes when they're on a spree!
If we only knew how to clip their wings,
We might be rid of the dreadful things.

But a moment more, and the storm is o'er,

And Ted has shown those Tykes the door!

And away they fly, in a sudden whirl,
To sting some other boy or girl.



And the smiles come out, and a merry shout

Quite scares away the ugly pout.
And the laughing fay comes back to stay

In his fresh-washed home so cool and gray.

And nobody's sad, for everyone's glad
To find that Teddie's no longer bad,
And we hope those Temper-Tykes so grim

Have made their very last call on him!

The CHILDREN'S BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs any size.

Best amateur photographs, any size.
Best original drawings, black and white

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street Salt Lake City Utah

The Adopted Calf

Once there was a cow that had a calf about two days old. While the calf was asleep, the mother went to get a drink. While she was gone it woke up and began to bawl. A bear heard it and ran to get it. The bear came running, so did its mother. The cow dashed at the bear which sat up on its haunches and slapped at her. She dodged it. Then she stuck her horns in the bear's flank. Before she could dodge him again he slapped her and she fell in a heap. The bear was wounded and didn't have an appetite. So he went away. The calf was hungry and went to get something to eat. When it found there was none, it began to bawl again. A moose that had lost her calf two or three days before came in sight. The calf ran to it and helped itself to a meal. The moose led it away about one-half mile. Then it lay down and went to sleep. When she awoke they went on to a lake. One day some moose came along, one of them bunted the calf. Its step-mother bunted the other moose into

the lake. Another time a bear started after it and the moose chased the bear away.

When winter came the master of the calf's own mother came on a hunt. He shot one of the moose and found the calf.

Age 10.

Owen Cheney,

Wilson, Wyoming.



BY AGNES BOURNE
37 Rockingham Street
Kirkdale, Liverpool.

Age 15.



BY ERMA BLASER
Summerville, Oregon

Age 14.

Wild Roses

(May be sung to the tune of "I Have Two Little Hands")

Wild Roses are always in full bloom
In the beautiful, beautiful month of
June.
Their petals are soft and fluffy and
light
Like the dewdrops that fall at the close
of night.

Wild Roses are found on the mountain side,
And in valleys and meadows they also abide.
By streams and by lakes they are sure
to be found,
And almost any place the whole world 'round.

Wild Roses are set among thorns we know,
Yet they're happy and free, and so
Let's follow the example the roses have set:
"Be as happy and free as our conscience will let."

Age 13. Margaret Johnson,
474 So. 3rd Ave.,
Pocatello, Idaho.

A True Story

My little sister Ruby was four years old. She loved to go to Sunday School and could sing lots of the pretty songs she learned there. Every one loved her so much. She had a pretty white kitty and would tend it as though it were a baby. She would dress it up in her doll's clothes and put it to sleep, and if any one hurt it she would say, "That's my kitty." She died February 19, 1929, and the kitty cried for days, and did not want to stay home any more. The day before she took sick she said, "When I die I don't want to die alone," so in six weeks my little curly-headed brother died, and my mama was very sick, too, so we are very lonely now. My papa is going to take us to the White Mountains for a trip so she will get well.

Age 10. Bernadine West,
Laveen, Arizona.

Jones' Last Ride

Jones twisted the crank of the Lizzie,
He cranked and twisted till he was
dizzy—
Then the tire went and got hard-hearted
And blew out when the old thing started.

Jones took the tire from the rim.
The old man soon became quite thin,
When the tire was completely mended,
On his way he slowly wended.
Soon the gas left the old tin car,
Now in the desert he was far—
Out in the desert he was stranded.
At last he saw a mule unbranded.
He caught the mule by the neck,
And soon the car was a total wreck
When the Lizzie was in a heap.
Then old Jones was kicked to sleep.
Kicked to pieces is poor old Jones,
On the desert lie his broken bones.
This was Jones' last sad ride,
Cause since he hasn't any hide.

Age 14. Royal Atwood,
Box 13,
Charleston, Utah.



PHOTO BY MONA BUCK
Glenwoodville, Alberta,
Canada

Age 15.

A June Night

June, with roses in her hair,
Trips so lightly to and fro;
When the silver moon beams down
And the gentle breezes blow,
Tells of love beneath the trees,
Whispers softly, sweet and low,
Tells where flowers scent the air,
Tells where fragrant roses grow.
Turtle-doves do softly coo
To the young ones in the nest,
Of the love in this wide world,
Of all things on earth the best.
Moonlight, roses, thoughts of love,
Make this world a heaven on earth,
For the space of one sweet night,
One June night of priceless worth.

Age 13. Katherine Fernelius,
R. F. D. No. 4,
Ogden, Utah.

Eighty-Two Years Ago

The pioneers marched through trackless snow—
They were brave and stern a long time ago.
The children were spry in their joyful play,
And the men and women knew how to pray,
Just eighty-two years ago.

Those who died were laid 'neath a desert stone,
And were left in the wilderness all alone.

The pioneers stood around the dead,
And prayers of faith they always said,
Just eighty-two years ago.

Some Indians were mean and proud,
They attacked the pioneers in a war-like crowd,
They said that this was their fatherland
And for it they'd fight with all their band,
Just eighty-two years ago.

Eighteen hundred and forty-seven the pioneers reached Salt Lake,
And their pleasant homes and farms they began to make.
They fought and fed the Utes,
And helped the good Piutes,
And after many years of toil
Crops now grow upon the fertile soil,
Since eighty-two years ago.

One year the crops in brightest green were dressed,
When suddenly a gloomy cloud arose from out the west.
A cloud of crickets, dark as night,
By millions came and hid the sun from sight.
The lovely fields so green and fair,
Were turned into a desert bare.
Just eighty-two years ago.

And then these sturdy pioneers With all their faith showed sign of fears
They beat, they burned, they stamped with feet,
But still they could not save their wheat.
And then they prayed with all their might,
God sent the gulls of purest white,
Just eighty-two years ago.

Age 12. Frances Adams,
Box 205
Paragonah, Utah.



DRAWN BY JUNE BUCHANAN
Age 13. Garland, Utah

The Rose

"Oh! Oh!" cried the Rose, "Spring is here at last. My leaves are so green and warm, and my stem is so long I can see right over my leaves, and what a pretty yellow dress I have. The rain will soon come and give me a drink of water. I am so thirsty."

Soon it rained and watered the little Rose.

"One day," she said, "I saw a little girl near me. She was looking for flowers. She ran up to me and put her tiny hands on me.

"She picked me and took me to the house. I was taken into a room which was very dark. Then some water was put into a vase and I was put into it. I had some fresh water every day. I was so happy and the little girl was also happy, but soon my leaves withered and I was thrown away."

Age 11. Gwendolyn Bisel,
Woodland, Utah.

Alms for the Wolf

Death shows his teeth before my eyes,
And at last shall rise and snap,
And ask for alms amid my cries,
While his hungry tongue doth lap.

I'll beg for mercy on my knees,
And offer him gold and wine,
Nothing I offer him seems to please,
On my soul he wishes to dine.

Then when he's refused each other thing,

He'll leap for the final goal,
And pierce me with his awful sting,
And run off with my soul.

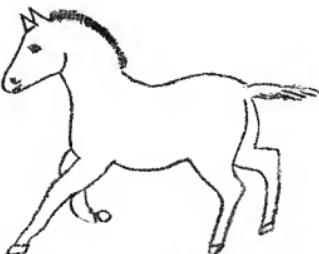
Age 14. W. O. Melvin, Jr.,
3104 11th Ave.,
Columbus, Ga.

Utah

From out of the desert
There blossomed a rose
Fairer than any other flower—
And it spread its roots
And streached afar
And soon formed a beautiful bower—

The Desert is Utah
Of long, long ago,
The rose, the work our people begun—
The work has gone on
Our Utah has grown,
The race that we're in will be won.

Age 12. Thella Alger,
Enterprise, Utah.



DRAWN BY DEER KANOSH
(Indian Boy)
Koosharem, Utah

The Indian Basket—A True Story

In 1913, mama was living in Arizona, nine miles from Tucson, on the Papago Indian reservation.

The Indians made their living mostly by weaving baskets. They gather the willows when they are green, put them in water and let them soak nine days. They then split them up and use them, being careful not to let them get dry.

The Indians color with different kinds of roots. They boil them down till the juice boils out, then they use it to color with.

The black color in the baskets is called the devil bush. They make it by boiling the seeds.

Papa was the manager of thirty Indians and Mexicans. They lived in a big tent surrounded by Indian wigwams.

One day mama was working around the tent when an old squaw came to see her. She was very much afraid of the Indians then, so she told the squaw to come in. The squaw grunted. Mama said, "Come in and sit down in the rocker." She grunted again and sat down on the ground, took a half-finished basket from under her arm and began to weave.

Mama watched her make it then bought it for twenty cents. The frame was made of willows. She wove around with split oose.

Next day they went over to buy some peas. They had to carry their purse with them because the Indians would steal. They paid twenty cents for the peas then went home.

The next day mama found out she had lost her purse with forty dollars in five dollar gold pieces; that would make eight gold pieces. She lost a twenty dollar watch too, which was in the purse.

They were the only white people there, so didn't dare search for it. They just had to lose it.

Age 12. Irene Harvey,
Box 82,
Blanding, Utah.

Spring

It makes me glad when Winter comes,
The world's so dead and dull:
The snow refreshes and renews
Old Autumn's dusty hull.

But still the joy when snow first falls
Is very small compared
With rapture when the seasons are
From Winter freed,—and aired.

The air is sweet, the grass gets green,
The river breaks his bond,
The noisy little bull-frog
Rejoices from the pond.

The meadowlark in ecstasy
Pours forth his merry lay,
The bluebird sings, the sparrow loud
Reviles the saucy jay.

The dreamy house-dog sun-bathes :near
The children as they swing,
The countryside resplendent lies,—
O, what a joy in Spring!

Age 16. F. Howard Forsyth,
Hill Springs,
Alberta, Canada.

Spring

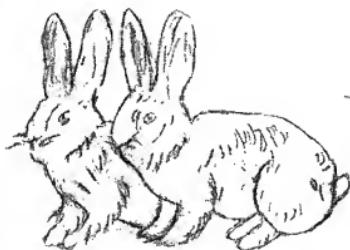
The birds are sweetly trilling
Of the joys that they bring,
With their songs, the air they're filling,
Of the happy days of Spring!

The butterflies are here at last,
With their colors bright and gay;
The bees are busily humming—
"We have work to do," they say.

The flowers have now begun to bloom
The lily, dandelion, and pansy;
The grass, so green, adorns the ground
With carpets very fancy.

And last of all—the children;
Make the air with music ring,
Their voices gently rising
With the joyous strains of "Spring!"

Age 13. Anna Payne,
Sigurd, Utah.



BY MARGARET JENSEN
Age 13. Centerfield, Utah

The Sun

One hot summer day Ruth was out picking raspberries. She was very cross because it was so hot. "Darn the old sun," she said, "I wish it wasn't so hot."

This made the sun feel bad. He went behind a cloud and began to cry. The tears fell thick and fast upon the ground. The wind blew and the lightning flashed.

Then Ruth said, "Oh I wish it would stop raining and the sun would shine again."

This made the sun happy so he stopped crying and came from behind the cloud.

Ruth never called the sun names after that.

Age 11. Portia Salisbury,
Orem, Utah.

Alice Becomes Beautiful

Alice lived with her father and mother. She was kind but very homely. One day when Alice was playing in the back yard, a fairy came to her and said, "Alice, if you wish to be beautiful, you must never look at yourself."

Alice did what the fairy told her, and instead of feeling badly about her homely face, she looked at other people and found things to do for them. When she was wiping dishes that shone brightly, she did not look at her

reflections but thought how beautiful they were.

Soon she was prettier, and before long every one was saying, "How beautiful Alice is!"

Age 8. Verl Paxman,
Washington, Utah.

My Baby Sister

I have a baby sister
She's just as new as new,
I cannot tell how much I love her,
She's sweet right through and through.

Her hair is soft and shiny and black,
And her eyes are the prettiest blue,
They look just like the sky,
With the bright stars peeping through.

She has a dimple in her chin,
And in her cheek, too,
Now what do you think we call her?
Why Barbara, wouldn't you?

Age 9. Ruth Robison,
Box 14,
Hinckley, Utah.

Honorable Mention

Vera Brown, Fredonia, Arizona. (Too long.)

Jack Davies, Reno, Nevada.
Bernice Heppe, Smithfield, Utah.
Albert Hess, Plymouth, Utah.
Don Herbert Hoffman, Lewiston, Utah.
Elna F. Johnson, Rupert, Idaho.
Lula E. Kidd, Vernal, Utah.
Melba Jane Krimbow, San Angelo, Texas.
Dean Lamb, Plymouth, Utah.
Norma Larson, Taylor, Arizona.
Hermoine Lee, Wilmington, Delaware.

Mary Lot, Cedar City, Utah.
Wanda Martell, White City, Fla.
Maurine Mason, Plymouth, Utah.
Wanda Mason, Plymouth, Utah.
Sherman Miller, St. Anthony, Idaho.
Lila Nielsen, Leota, Utah.
Afton Olson, Delta, Utah.
Carry Olson (No address given).
Madge Penrod, Laveen, Arizona,
Amelia Porritt, Myton, Utah.
Winifred Rose, New London, Conn.
Portia Salisbury, Orem, Utah.
Randall Sorenson, Smithfield, Utah.
Devar Smith, Plymouth, Utah.
Luella Virginia Smith, Plymouth, Utah.
Voyne Smith, Malad, Idaho.
Margaret Tholen, Sandy, Utah.

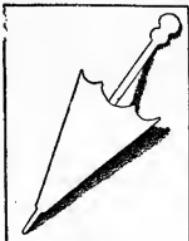
LITTLE SCISSOR-STORIES

VIII

CHIS is a Parasol," said Cousin Kate, snipping and clipping with her clever scissors. "The  was pink, and it had a , and a pink , on its handle. Aunt Lucy brought it in a  from the city, and gave it to little Lucy for a birthday present. 'Guess what is in the ,' said . 'A ' said little Lucy. 'Guess again,' said Aunt Lucy. 'A ' said little . 'Guess again,' said . But little Lucy shook her head. Then Aunt Lucy opened the  and took out the , and Lucy laughed for joy, and hugged  like a little bear! After that, every day when the  shone, Lucy walked over to Grandmama's  with the pink  over her . And the Parasol was very proud. 'I am like the  in the garden,' it said. 'I am the prettiest little  in the world, and Lucy could not do without me!' 'Ho, ho! Looks are not everything!' said the Big Umbrella. "This is the Big Umbrella," said Cousin Kate, snipping and



clipping with her clever . "The Big  stood in the  in the hall, and the pink  did not like to stand next to it. 'The Big  is ugly,'



said the proud little Parasol. Now one day when Lucy went to Grandma's  did not shine. The sky was dark, and the wind blew the  about, and when little  walked home again the big  began to fall. Faster and faster they came, till, dear, dear, it was as if somebody had tipped over a  in the sky! And, dear, dear, in two minutes the pink Parasol was soaking wet, and the rain was coming through on Lucy's best  and on her pink  she was dripping from head to foot, like a  -bush in a storm! 'Ho, ho!' laughed the Big .

'Next time  will take me when it rains!' 'Yes,' said the , you for the , and Lucy could not do without us both!' After that they stood close together in the , the best of friends."



The Funny Bone

Too Cheap

"They say she always keeps her word."
"She has to! Nobody will take it."—Tit Bits.

Passing Courtesy

Son: "Pass the butter."
Mother: "If you what?"
Son: "If you can reach it."

Poor Father

The Pastor: "So God has sent you two more little brother's Dolly?"

Dolly: "Yes, and he is the only one that knows where the money's coming from. I heard daddy say so."

He Must Be Insane

"Any insanity in the family?" asked the insurance doctor of Mrs. Suffragist.

"Well, no; only my husband imagines he is the head of the house."—Detroit News.

Can You Spell Avoid?

Teacher: "Can you spell 'avoid,' Jakey?"

Jakey: "Sure, teacher. Vot is der void?"—Punch.

Wonder What She Meant?

A young lady was being interviewed.
"Do co-eds kiss?" the reporter asked.

"You'd be surprised," she remarked coyly, "how much goes on right under my nose."—Faun.

Prefers it Now

Mother (to son who wishes to go with big sister to a dance) "No, dear, you cannot go this time. Wait until you're a big boy. Every dog has his day."

"But mamma, I'd rather have mine when I'm a pup."

Tactfully Put

"Daddy, I've splendid news for you. The third-grade teacher is going to retain my services for another year."

Oh, This is Awful!

"Say, Mike, did you hear I had an air-tight dog?"

"No. What do you mean, air-tight?"

"Well, it's half Airedale and half Scotch."

At the Seance

Medium: "Mrs. Peck, your husband commands you to go home."

Mrs. Peck: "Commands? Huh, that isn't my husband!"

The Seed in the Pumpkin

Willie: "Teacher says we're here to help others."

Pa: "Of course we are."

Willie: "Well, what are the others here for?"

Beyond the Limits

The Chicagoan was calling Milwaukee and was told that the charge would be a dollar.

"A dollar for that distance. Why, I can get hell for less than that," he stormed.

"Yes, but Milwaukee is outside of the city limits," the operator replied.

Then Mama Fainted

"Oh, mama, I've been having the best time playing postoffice today," cried the young hopeful as he came running into the house; "We've been using real letters."

"Real letters: Where did you get them?"

"Why, we found a big bunch in your top drawer, all tied up with pink ribbon, and we gave one to each family in the street."

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OPENS

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Former Students Register Monday, September 23

Classes Begin Tuesday, September 24

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Invaluable to students of Church history.

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The Myers Self-Oiling Home Water System

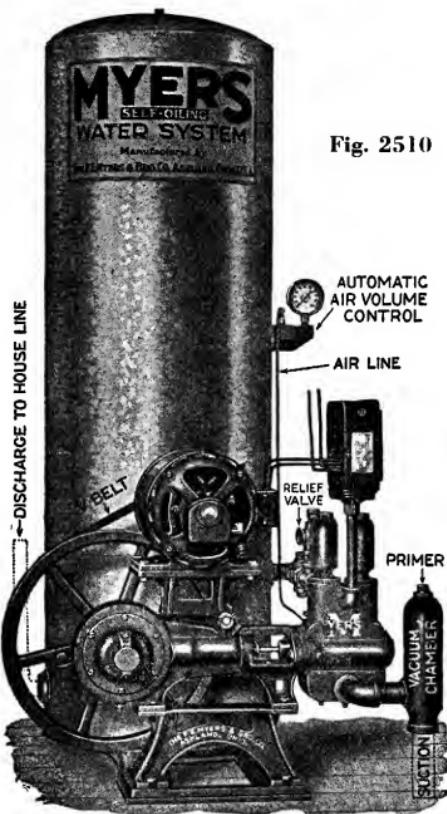


Fig. 2510

PATENTED
SELF-OILING

*Complete
Automatic
Control
Air Bound or
Water Logged
Tanks Eliminated*

*No Personal
Attention
Necessary*

Designed for
Operation from
any kind of City
Current or from
Farm Lighting and
Power Systems

For use in Cisterns
or Shallow Wells
up to 22 feet in
Depth

CAPACITY

250 Gals.
Per Hour

300 Gals.
Per Hour

Floor Space
25" x 29" x 52"
High

The Myers Self-Oiling Home Water System is automatic. Its operation is controlled by an electric switch which automatically starts the Pump when the pressure in the tank falls to 20 pounds and stops the Pump when the pressure reaches 40 pounds. The pressure is always maintained between these two points. The maximum pressure can be raised as high as 50 pounds if desired; however, 40 pounds is recommended.

The air supply in the tank is controlled by the Automatic Air Volume Control. No personal attention necessary.

PRICE LIST, Represented by Fig. 2510

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Salt Lake City, Utah

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You can—simply by taking concrete into partnership.

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Concrete for Permanence

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WHITE KING is found in so many homes where good taste and good sense prevail. Its uses are so varied, from cleansing wood work to safely laundering the daintiest of lingerie, that it may truthfully be called

"THE UNIVERSAL SOAP"



Why Not Bake Good Bread?

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Globe "A-1" Flour

An important difference-- in Gasolines

Ordinary "wet" gasolines do not burn cleanly. The heavy petroleum fractions they contain run down into the crank-case oil, thinning it beyond use as a lubricant.

Shell 400, the "dry" gas, contains no heavy "wet" particles and therefore all of it goes into power and mileage.

SHELL 400 *The "DRY" gas*

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